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THE  
MISSIONARY HERALD.

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THE Annual Meeting of the Board, held at Cleveland, Ohio, October 2-5, will be memorable on many accounts. It was the first meeting held under the new system, in accordance with which neither pastors nor Honorary Members, with their wives, are included in the offer of free hospitality; and it was to be expected that for this reason the number in attendance would be smaller than usual. But notwithstanding this change, and the fact that the meeting was held outside of New England, where the largest foreign missionary assemblies are secured, the gathering at Cleveland was good. Of Corporate Members ninety-two were present, forty-four of them from New England, and forty-eight from other States. At no previous meeting held west of New York has there been so large an attendance of Corporate Members. The number of Honorary Members at Cleveland was only one fifth less than the number enrolled at the annual meeting at Columbus four years ago. Had the meetings been held in any church of the city it would have been crowded to overflowing at several of the sessions, while even the vast Music Hall, capable of seating forty-seven hundred persons, was at times well filled, especially so on Thursday evening. The women's meeting, on Wednesday afternoon, and the meeting for children, on Thursday afternoon, were full and interesting. Every effort was made by the committee and friends in Cleveland for the comfort of their guests, and they deserved and received hearty thanks for their successful efforts.

THE spirit of the meetings at Cleveland was most excellent. It was commonly remarked that the papers presented by the Secretaries from the Prudential Committee were never exceeded in ability and effectiveness, and there was manifested in the hearts of all who participated in the exercises a profound desire to arouse and feed a true enthusiasm for missions. While the call for men and for money, coming from the various sections of the wide field, and from the missionaries present, was earnest and importunate, there was no note of discouragement. With one voice these missionaries from all parts of the heathen world cried, as did Caleb at Kadesh: "Let us go up at once and possess it; for we are well able to overcome it." It was inspiring to listen to such testimonies as were given concerning the power of the gospel over the hearts and lives of men of all races. Our brethren, fresh from the mission fields, raised the song of triumph before the victory is won, for they believe so fully in Him on whose promise and power they depend. It was worth a journey from any part of our land to hear the addresses of the missionaries who were at Cleveland.

THE business of the sessions was rapidly despatched, thanks to the promptness and skill of the President, who proved himself to be an admirable presiding officer. The sermon of Dr. Hopkins and the addresses of Dr. Storrs did much to give tone and power to the meetings. The only allusion heard in any of the sessions to discussions that have agitated the Board on previous occasions was in the formal reading of the minutes of the last annual meeting. A codified and amended draft of by-laws of the Board, reported by a committee, was unanimously adopted after careful consideration. The minutes of the meeting will be found in an appendix to this issue of the *Herald*.

WHAT shall be the result of the call for men and money which was the burden of this Annual Meeting? Doubtless many hearts were deeply stirred and resolved that the needed advance of one hundred and fifty thousand dollars shall be secured. Some thousands of dollars were pledged on the spot, over and above ordinary donations. Several pastors declared their purpose to increase their own gifts, and to secure, if possible, from their people an advance of fifty or thirty per cent. The Prudential Committee ought to know soon on what they can depend in making appropriations. Who will respond? If the spirit which was manifested at Cleveland should spread through all our churches there will be a grand forward movement in foreign missions during the coming year. May God grant us such a blessing!

OUR FINANCIAL OUTLOOK. — There are probably several hundred regular contributors to the treasury of the Board who have already purposed to enlarge their contributions for the coming year. Some of them have emphatically declared their intention to double their subscriptions, and a few to quadruple them. Others will form this purpose after reading the report of the recent Annual Meeting. It will be in their hearts to encourage the Prudential Committee to appropriate the additional one hundred and fifty thousand dollars, which is so imperatively needed by the missions, but which cannot be wisely appropriated except to the amount which may be pledged additional to the regular contributions. A few such pledges have already been so heartily given that we cannot doubt that many more will be given. Will all those who read this paragraph, and who sympathize in this good purpose to enlarge their contributions, be so kind as to send their names, with the additional amount they hope to give, to the Secretaries or Treasurer, at the Missionary Rooms, as soon as possible? This will guide the Committee in making the appropriations for the coming year. We hope for a few large pledges, and for a great many small ones, enabling us to send forward good tidings to our faithful and laborious missionaries at the front.

WE are happy to announce that Rev. Charles H. Daniels is expecting to enter upon his duties as successor of Dr. Kincaid, as District Secretary at New York, early in November. Mr. Daniels was formerly pastor of the Vine-street Congregational Church, of Cincinnati, Ohio, and for the past five years has been the beloved and efficient pastor of the Second Church of Portland, Maine. His people, in consenting to part from him, will do it only in the exercise of the same self-sacrificing missionary spirit which he is himself exercising in surrendering himself to this broader, world-wide service.

THE following extracts from recent correspondence in the Home Department will illustrate the true spirit of giving. "I hereby pledge one hundred dollars to the American Board of Commissioners for Foreign Missions, more than double my contribution last year." "One thousand dollars is pledged by a donor — about four times his gift to the Board in previous years." "Enclosed, please find five dollars toward my 'double.' My regular contribution will go along just the same, and will come at the stated time of our church distribution of the results of systematic giving. This is extra. I hope to send three more such bills before October, 1889. I know it is small. It seems so small when the needs are viewed! However, small as it is, it means sacrifice. I rejoice to give it. If I can, I shall more than 'double.' Your co-worker in Christ." We shall be glad to receive a thousand letters similar to these during the coming month. The Lord will not fail to note such givers as these, and to pour into their hearts a double measure of his fulness.

LETTERS have been received from Mr. Wilder, who, with Mr. Bates, of the East Central African Mission, reached the island of Chilolo, June 15, on their expedition to Umzila's country. They camped on the island, and on June 19, having all their packages through the customs, they were to start on a dhow for Sofala, where the land journey would begin. Mr. Wilder believes from what he learns at Chilolo that the Zulu language is understood in the regions through which and to which they are to pass. It is sad to learn that the Portuguese steamer which landed these brethren on their missionary errand, landed also hundreds of cases of gin. Half of the porters who brought the cargo ashore were women, many of them with babes on their backs, who were driven to their task by an Arab, horsewhip in hand. These women marched into the water up to their waists, received their loads from the side of the dhow, and carried them to the house of the Portuguese governor. No food was given these porters from morning to night, but in the afternoon whiskey was dealt out to all. Will not Christendom make its voice heard so that these atrocities shall cease?

THE press has already announced the death of Major Bartelott, whom Mr. Stanley left as representative at the camp on the Aruwimi. Bartelott had organized an expedition for the purpose of following the track of Mr. Stanley, to learn, if possible, what had become of him. All that is now known is that Bartelott was killed by some of his own men. There are rumors that he was of an impetuous disposition and that he had never had the confidence and affection of his men. It is reported that Tippu Tib, at the time the expedition started, was at his capital, Nyangwe, some three hundred miles south of Stanley Falls, and from this fact a suspicion has arisen that he was guilty of treachery and had left Bartelott without support. This is only an inference, and should not be credited until further tidings have been received. Mr. Stanley, if alive, is now alone in the great continent. None of the expeditions organized or proposed for his relief can probably reach him in season to do him any good. Unless some great disaster has overtaken him, he may yet appear, for he is a man fertile in expedients; and patient in his operations to the last degree. But there is abundant room for the fears expressed with regard to his safety.



THE Ninth Annual Convention of the American Inter-Seminary Missionary Alliance will be held in Boston, in the Park-street Church, October 25-28. Large delegations are expected from the various theological seminaries of the country, and the series of meetings will no doubt be interesting and profitable. Let fervent prayer ascend for these young men in their deliberations.

THE two volumes containing the proceedings of the London Missionary Conference will consist of about six hundred pages each. Arrangements are being made, but so far as we know not entirely perfected, for issuing the volumes in this country at a very low price, probably less than seventy-five cents a volume. At such a rate there ought to be a very large circulation of these records of the most remarkable missionary gathering of the century. The volumes should be in the hands of all clergymen and of the friends of missions everywhere.

MOST interesting accounts have been received from Honolulu as to the progress of Christian work among the Japanese at the Sandwich Islands. We have heretofore referred to the interest shown by the Japanese consul, Mr. Ando, in the efforts made by Christians at the islands in behalf of his countrymen, and we now learn that Mr. Ando and his wife have by gradual steps been brought into the full acceptance of Christ, and that all the attachés of the consulate, as well as the servants in the household, have been hopefully converted. Dr. Hyde writes of many interesting incidents connected with the awakening and conversion of these men who were brought up in the tenets of Buddhism and Confucianism, but had been won to the joyful acceptance of Christ as a personal Saviour. After many interviews with these newborn Christians, arrangements were made for a special meeting for their examination as candidates for baptism, and on the following Sunday afternoon, July 15, a "union consecration service" was held. Dr. Hyde says: "The service on Sunday afternoon was of unique character and surpassing interest. Dr. Beckwith conducted the service. We sang 'There is a Fountain,' and 'Whiter than Snow,' the two hymns that have spread like wildfire among the Japanese Christians. Mr. Harris and myself made brief addresses. Rev. Mr. Miyama administered the rite of baptism after the Japanese Methodist Episcopal ritual, preceded by a brief address from Mr. Ando telling of the new joy that had come into the lives of all at the consulate. There were ten kneeling before the communion table, Mr. Ando at one end of the line, and his yard-man at the other. Then we partook of the communion in our usual Congregational fashion, Dr. Beckwith and Mr. Harris offering the prayers, Chief Justice Judd and Captain Pierce officiating as deacons. We had a curious commingling of nationalities, as well as of denominational forms, at this union consecration service. Gilbert Islanders, Hawaiians, Chinese, Japanese, English people, all joining in the celebration of the Lord's Supper, in rejoicing sympathy with these new beginners in Christian life. The service made a deep impression on the Japanese, not merely the participants themselves, but the outsiders who had heard of these doings, and came in to see this strange sight. The expressions of brotherly interest from Christians present affected Mr. Ando strangely; such kindness, such sympathy, he had never seen expressed before."



IN this connection we may refer to the coöperation of the San Francisco branch of the Methodist Japan Mission with our brethren at the Hawaiian Islands, in labors for emigrants from Japan. In view of the large number of these laborers, said to be about forty-five hundred, at the Sandwich Islands, this San Francisco Japanese mission decided to send Mr. and Mrs. Miyama and another Japanese to work at the Hawaiian Islands. Arrangements have been made with the Hawaiian Evangelical Association, which began Christian work among the Japanese the very day they arrived in Honolulu, to labor in the future in coöperation, and one result of this purpose to unite in Christian efforts was the union service above referred to. It is hoped that by mutual conference and coöperation the work so auspiciously begun may be carried forward with increased energy.

THE last chapter of the translation of the Bible into Assamese was completed on the twenty-first of June last. The work was begun many years ago by Rev. Dr. Nathan Brown, and has now been completed by Rev. A. K. Gurney, of the American Baptist Mission. Portions only are in print, but the manuscript translation is ready for the press.

WE have received the report of an offence committed by the petty Turkish governor of Bafra, in the arrest of Rev. Edward Riggs, of Marsovan. Mr. Riggs happened to have left his Turkish traveling permit at home and the governor arrested him. Perhaps this was legal, but when proof was furnished by an official telegram from Marsovan that Mr. Riggs was an American citizen, the Bafra governor, instead of keeping his promise to release him on the production of such a proof, sent Mr. Riggs to Samsoon under guard, with orders to deliver him to the police as a suspicious character. This act was in entire contravention of the treaty stipulations which prohibit officials from restricting the liberty of American citizens as to the right of travel. We hope that our American minister will defend this right, and we trust that the higher Turkish officials, on the offence of their subordinate being brought to their attention, will repudiate his act and remove the offender.

THE death of Mrs. Corinth S. Smith, widow of the late Rev. Azariah Smith, M.D., which occurred at Waukesha, Wisconsin, September 8, recalls the fact that it is just forty years since missionary work began in what is now a great centre of operations, Aintab, Central Turkey. Dr. Smith had labored for six years at Erzurum and at other points in Northern Turkey, and had just fixed on Aintab as the centre of his future labors when he was married to Mrs. Smith, and in October, 1848, they arrived at Aintab, then a city of thirty-five thousand people, among whom there was only one man ready to welcome them. After her husband's death in 1851, Mrs. Smith remained at her post as long as her health would permit, burying two of her children by the side of their father. When she embarked on her return, it was doubtful whether she would survive the voyage. She was an efficient helper in the work, especially among the women of that section of Central Turkey, and cherished a deep interest in the field of her early labors until the end of her useful life.

DR. WHITNEY, of Foochow, seeing the needs of Shao-wu, has decided to go to the "regions beyond," thus leaving a hopeful field for a new physician, who is much needed. Several such urgent calls for earnest, Christian physicians are waiting for a response. Dr. Whitney says: "Medical work in China is a most valuable auxiliary to the spread of the gospel, but we need to heed the warning not to make it an end instead of a means. This caution we need all the more because we are under the strong temptation to become secular minded."

MRS. MARY A. ALEXANDER, widow of the late Rev. William P. Alexander, who went with her husband to the Sandwich Islands in 1831, died June 29, at Haiku, Maui, the home of her daughter, who is the wife of the Hon. Henry B. Baldwin, in the seventy-ninth year of her age. She was born at Wilmington, Delaware, June 8, 1810. With her husband she resided for a time among the cannibals of the Marquesas Islands. *The Friend* of Honolulu speaks of Mrs. Alexander as a woman of high character, wise, calm, patient, and faithful, steadfast and cheerful under many trials and burdens. Her home is described as a model one, well remembered by all who entered it as a delightful place where Christian graces were seen in constant exercise.

LETTERS from the Hawaiian Islands express in tender terms the sense of loss felt by all at the islands at the death of the Rev. A. O. Forbes, which we reported in our last issue. Aside from the personal regard felt for Mr. Forbes, our brethren do not know what can be done to fill the place which his death has made vacant. In a tribute to his memory, *The Friend* for August says: "Our dear brother had more than ordinary gifts as a public speaker; always interesting and animated, often rising to eloquence, and very often moved with deep emotion. He had tasted the blessed gift of the Spirit's power, and that heavenly helping was often manifest in his speech. His pastoral labors were repeatedly blessed by joyful revivals and ingathering of souls. He had rare social qualities, charming in conversation, both by natural wit and wide and cultivated intelligence, and by a fine, native tact in winning attention and regard. Mr. Forbes was personally a very popular man both among natives and whites. He was intimately acquainted with Hawaiian modes of thought, and was one of our best authorities on Hawaiian customs and antiquities, as well as on the niceties of the Hawaiian language."

THE last number of the *Missionary Herald* contained a notice of Dr. Trowbridge, late president of the Central Turkey College. Few men who have labored in the Turkish Empire have had a wider influence, or have been more beloved. Letters from the missions are full of eulogy. Miss Shattuck, of Marash, in writing of the funeral in Aintab, where sixteen hundred people, representing all classes, gathered to show their respect and sympathy, says that Professor Bezjian paid a most worthy tribute to the character of Dr. Trowbridge, affirming that in the twenty-two years in which he had known him, and had been more or less intimately associated with him, his regard for him had constantly increased. He said: "These buildings are his monuments, but should they decay, the impression written on the hearts of all he influenced will live, and be handed down to future generations in rich blessing."

It is announced that the Marquis of Salisbury, the English Premier, has directed the British Consul General at Zanzibar to use all his influence with the Sultan to induce him to exert his power against the three slave-traders who have attacked the African Lakes Company at the head of Lake Nyasa. On the tenth of August the Sultan sent a special messenger to check these slave-traders, and some good may be hoped for from this movement.

THE committee of the Pan-Presbyterian Council, which recently assembled in London, headed by Rev. Dr. F. F. Ellinwood, of New York, had an interview with the king of the Belgians in reference to the liquor traffic on the Congo. The king cordially received them, and expressed his deep regret at the evils which threaten the Congo Free State. Though bound by the stipulations made in the Berlin treaty, he promised to do all within his power to avert the evils that threaten the people within the Congo Free State.

THE Presbyterian General Assembly recommended the holding, in the several Synods, of "simultaneous meetings" in behalf of foreign missions, during the week commencing with the first Sabbath of November. Such a series of meetings was held in New Jersey last autumn and was eminently successful. The plan is worthy of adoption everywhere, and in all branches of the Christian Church. Would that something of the kind might be tried in the churches connected with the American Board.

*The Bombay Guardian* gives the following incident which sadly illustrates what is common in India: "A Chettia boy in Madras, aged twelve, was married some time ago to a girl of two summers. As happens in many such cases, the boy died of fever soon after his marriage. Her fate excites the pity of a Hindu writer in *The Indian Spectator*, who thus concludes his brief account: 'The infant will live a life of unmitigated misery, every innocent pleasure, not to speak of the special privileges of her fortunate sisters, being prohibited. How long will this horrible custom be tolerated in India?' " *The Guardian* adds: "What a question to ask! The horrible custom will be tolerated so long as Hindu gentlemen are pleased to tolerate it."

HIGH Church missionaries from England are giving our Presbyterian brethren in Persia no little trouble. They are establishing churches and schools which are directly interfering with the noble work carried on by the American Presbyterians, who have long been laboring among the Nestorians. These ritualists must know, as all the world knows, that the American missionaries have accomplished great things in Persia, giving the Bible to the people and leading them by thousands out of their superstitions into a better faith and purer lives. And yet these English ritualists speak of these missionaries as dangerous to the Nestorian church. It is pleasant to learn from *The Church at Home and Abroad* that the Nestorian ecclesiastics themselves have come to understand the nature of these pleas in their behalf by the English ritualists, and that their relations were never more cordial toward the American missionaries than now. Some of these ecclesiastics are now withdrawing from the Anglican movement, and are ceasing their opposition to the Presbyterian mission.



## A FINANCIAL INQUIRY.

THE following paragraph from the Report of the Home Department will be of interest to friends of the Board, but will not reach them all unless given in the *Herald*. It shows what has been done with the two great legacies received by the Board, and what is needed now that, in accordance with the plan adopted when they were received, we must anticipate the time when they will be exhausted.

“Ten years ago the Board unexpectedly received the Otis bequest, amounting to about one million dollars. Four years ago it received, as unexpectedly, the Swett bequest, amounting to about half a million. These bequests have been used, in accordance with the instructions of the Board, as gifts supplementary to the regular receipts, to be distributed over a brief period of years for educational and evangelistic enlargement and for the establishment of new missions. It would be difficult to estimate the good which has thus been already accomplished, and the further good which is to follow during coming years. But this enlarged resultant growth, in order to be permanent, must continue to carry with it enlarged expenditure; and as the bequests have now been so far appropriated that, within four or five years at the longest, they must be entirely exhausted, while the enlarged work and the enlarged expenditure will remain, it is evident that there must be a correspondingly large and permanent increase to the annual contributions from the regular sources of supply.

“During the past ten years there has been appropriated from the Otis bequest an annual average of \$106,632. Of this amount, the annual average for the past four years, 1884-88, has been \$46,210, entirely for new missions. During this same period of four years, there has been appropriated from the Swett bequest an annual average of \$96,435; so that from the two bequests during these last four years there has been appropriated an annual average of \$142,645.

“During the same period of four years, the annual average from regular donations has been \$383,022, and the annual average from legacies, \$118,459, making a total from these sources, as the average for the past four years, of \$501,481. Adding to this amount the annual average from the two special bequests, we record as the total average from these sources for the past four years, \$644,126. Since it will not be wise, in the judgment of the Committee, hereafter to take from what remains of these bequests more than about one hundred thousand dollars annually, which within four or five years will exhaust them, we are now called upon to face the financial problem of the future, namely: How shall an additional one hundred and fifty thousand dollars a year be secured as a hearty freewill offering from the regular contributions of churches and individuals?”

One answer to this question will be found in the paper presented at Cleveland, from the Prudential Committee, on “Our Financial Outlook” (see page 490). The Board approved the proposed plan, as will be seen by the reports presented and the resolutions passed, calling for the raising, from regular sources, of six hundred and fifty thousand dollars the present year, or one hundred and fifty thousand dollars more than heretofore, and recommending that in view of the growing work and the wideness of the field committed to the Board, a second

annual collection should be asked for in our churches. The need is great. The opportunity is inspiring. The call of our Lord and Master is imperative. Shall there not be such a response from all the Lord's stewards that every Christian can sing as did Deborah: "My heart is toward the governors of Israel that offered themselves willingly among the people"?

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### AN APPEAL FROM SHAO-WU, CHINA.

THERE has been addressed to the American Board from the native Christians of this inland city, one hundred and fifty miles from Foochow, the following appeal for a new missionary family. The letter, of which translation is given below, is written on four sheets of paper, each of a different color, pink, yellow, green, and purple. The call for aid is as touching as it is quaint.

To the American Board:—

We, looking up to you with deep emotion, are like the sunflower turned toward the sun.

For a long time we have been recipients of your kindness and are always most grateful, and now at the festival of the fifth moon we reverently congratulate the Secretaries [literally, seniors] and members of the American Board, and standing beneath your presence mutually salute.

The helpful kindness which you cherish flows abroad to other lands with succor for body and soul, and your fame is known in remotest regions as those denying self to benefit others, and giving your bodies to serve our Lord. This may be called conforming to God's love for the living, and spreading abroad Christ's saving grace.

We, the reverential senders of this, most favored by God in not passing us by, and by your teachers coming afar over the ocean to our city and causing us to hear the truth, are like one just waking from a dream. As we reflect we see that God is the giver of our souls, and father and mother have begotten our bodies, while when we were as dead, it was through the seniors that the way of life was placed before us.

At the present time God has manifested great lovingkindness and poured out the Holy Spirit, as at Yang Chin Kang, Sa Ki Kiao, Ki-tung, Ta-chuh, Lu-tan, Chu-san-teu, Chung-yin-tuan, Fu-kia-ten, Sang-ki, Tsz-tsien, Lien-tang-shang, Peh-ni-kiuh, Liao-kia-pai, Er-shi-tu, etc. ; in all, ten odd villages. In all, reckoning both baptized and inquirers, whose hearts rejoice to hear the word, men and women all told amount to hundreds. On every Sabbath, coming perhaps a short distance, perhaps three or four miles, and sometimes even twenty miles or more, like rain from the clouds, they fill the chapel.

As in the words of the sacred Scripture, this is the time of sprouting blades. But the thing grieves us that only one minister, Mr. Walker, has not strength equal to the task, but going from east to west has no rest, and though he shirks not weariness, and rejoices in these labors, his strength is limited and he must yield to exhaustion.

At the present time truly is fulfilled Matt. 9 : 37 : "Jesus said to his disciples, The harvest truly is great, but the labourers are few. Pray ye the Lord of the

harvest to add labourers." We therefore take courage to speak, and earnestly entreat you to speedily seek out an able and good preacher and a benevolent physician to come hither and seize the present opportunity and help the holy teaching to save souls. Also pray for this place, that the holy doctrine may prevail alike in China as in other lands. We certainly hope for your compassion, that you will not give up the field.

If we obtain our request our inch of heart will stretch out a thousand leagues and be led by the Spirit even to your place.

With many wishes for your peace in the truth we are your humble disciples, in the Shao-wu prefecture, province of Fuh-kien, China.

CHIN MIN WANG,

CHANG FUH-KIN,

LIANG LO-CHIN,

HWANG SHI-YIU,

YAO ER-LIN,

And many others in various places.

KUANG-SU, 14th year, 5th moon, 10th day.

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#### REV. JAMES W. SIBLEY.

THE sorrowful announcement was made in our last number of the death of this faithful missionary in the Marathi field, which event occurred at Satara, August 13. Mr. Sibley was born in Litchfield, Ohio, in 1847, and after a course of study at Oberlin went, with his wife, to India, in 1877, as an independent missionary. About two years ago, being convinced that the work of our Marathi Mission was wisely conducted, he applied for appointment and was received as a missionary of the American Board, and was stationed at Satara, where he has done most excellent service. Mr. Harding, of Sholapur, writes concerning him: "Brother Sibley was earnestly devoted to Christ and his service. He loved the work, and with a humble dependence on God he looked forward to years of faithful labor in that field. Thus a second time this year we have to speak of a mysterious providence quenching bright hopes of usefulness in this dark land. Who will come to fill up our broken ranks? Surely, we shall not have long to wait!"

In a similar strain Rev. Edward S. Hume, of Bombay, writes: "We have known him ever since he came to India, in 1878, and have learned more and more to love him. He was a most spiritually minded, humble, unselfish, and lovable man. He was also very practical and sensible, and so was admirably fitted to be a very useful missionary."

Mr. Sibley's disease was consumption, which developed somewhat suddenly. He worked as long as strength lasted. For three or four days previous to his death his mind wandered, and he could not express his thoughts. But, as Dr. Bissell writes, "we needed no words to assure us that he was ready to depart and be with Christ."

In view of the needs of the work Mrs. Sibley has, with much self-devotion, decided to remain at Satara and look after the interests of the work until the return of Mr. and Mrs. Bruce. This sad providence which has taken away another faithful helper reiterates the call for men for India.



# ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1887-88.

BY THE FOREIGN SECRETARIES, REV. N. G. CLARK, D.D., AND REV. JUDSON SMITH, D.D.

[Presented at the Annual Meeting of the Board at Cleveland, Ohio, October 2, 1888.]

## ASIA MINOR, CHINA, AFRICA, AND THE PACIFIC ISLANDS.

[SECRETARY SMITH'S DEPARTMENT.]

THERE is presented here the annual review of twelve missions of the Board: three in Asia Minor, four in China, three in Africa, and two in the Pacific Islands. These fields present widely varied conditions, many varieties of national development, all degrees of missionary advancement; but from them all there is a good report of steady, well-directed work, of promising growth, and of happy results.

Seven ordained men and six young women have been sent out to these fields during the year. We mention the names of seven whom death has removed during the year: Mrs. Alexander, of the Hawaiian Islands, one of the diminishing number of veterans there; Mr. Logan, the pioneer in the work at Ruk and in the central Carolines, and a pillar of strength in the Micronesian Mission; Mrs. Tyler, of the Zulu Mission, after thirty-nine years of faithful and joyous service, mourned by associates and natives alike; Dr. Trowbridge, president of Central Turkey College, stricken at the close of the annual meeting, and leaving an enduring memorial of his work in college and mission; Mrs. Thom, of Mardin, in the midst of her strength, after thirteen years of service; Mrs. Sanders, of Aintab, eight years in the work, and full of labors; and Mrs. Crawford, of Broosa, taken after a few brief months, just as her work was opening with rare promise.

### ASIA MINOR.

The work of the Board in the Turkish Empire was originally organized and conducted as one mission, and it is only at a comparatively recent period that the division into four distinct missions has seemed expedient. One of these is in European Turkey and deals especially with Bulgarians; the other three include the whole territory of Asia Minor, and labor chiefly among Armenians and Greeks. The hope is still cherished, with which all this work was begun, that in due time the blessings of the gospel will flow beyond these nominally Christian peoples, and be brought in fulness and power to the followers of Islam, who constitute fully two thirds of the entire population of the empire. As yet, however, all Moslems are inaccessible to Christian instruction, save as individuals here and there, at great personal risk, find their way to the Christian schools and churches of the land. While famine, exorbitant taxation, and intrusive sectarists have brought distraction and suffering to these fields, and the repressive measures of the government have been unusually numerous and persistent, the record of the year's work is fully equal to that of past years, and presents some especially encouraging features. The old Armenian churches and communities seem to be receiving more and more of the leaven of the pure gospel; priests are often both active and earnest in religious duties, and friendly to the evangelicals and to the missionaries; preaching is increasing in amount, and improving in quality; not a few schools are better taught, and sometimes teachers are sought from those who have been trained in the mission schools. The unwearied efforts of the missionaries to relieve suffering in the famine districts, and their impartial distribution of the relief so generously sent from this land, have made a most favorable impression upon the whole population, the Moslems included; and the evangelical community has received

in some places important accessions from this cause. Probably no more effective missionary work has been done anywhere than has resulted thus indirectly from the generous response of Christendom to the cry of the famishing for help; and we might almost with exact propriety count the \$31,000 relief thus sent forward as a part of the missionary income of the year. The deepening poverty of the people, combined with the tightening grasp of the tax-gatherer, and the increasing activity and opposition of the government to all evangelical influences, showing itself in restrictive legislation directed toward the mission schools, and in annoying interference with the personal liberty of native teachers and preachers, and sometimes even with that of missionaries, — these are some of the more doubtful features of the work. The energy and ability of Mr. Straus, the American Minister at Constantinople, in guarding the interests submitted to his care, are warmly appreciated by the missions, and are worthy of hearty commendation.

The evangelistic work in the capital, while neither so extended nor so thoroughly manned as were desirable, has been earnestly prosecuted, and is in a hopeful condition. The evangelical community is happily coming into more perfect fellowship of feeling and effort, and into a livelier sense of responsibility for the promotion of Christ's kingdom among the thousands in the city and in the near vicinity. The schools and evangelistic efforts of the ladies at Gedik Pasha are especially promising features of this work.

As usual, the schools in these missions are proving one of the most effective evangelical agencies, and are making the influence of the gospel felt in every village and home from which pupils come, and to which they return when their school life is past. It is not simply that the most hopeful and impressible portion of the people are gathered in the schools, but chiefly that in these schools the conditions most favorable to the awakening of faith and the formation of a strong Christian character are found and conscientiously maintained. Not to speak of such institutions as the colleges at Aintab, Harpoot, and Marsovan, which are almost the only schools of this grade in the Turkish Empire, the great number of boarding schools for boys and girls in all these missions, and the far greater number of day-schools taught by graduates of these higher schools and diffusing far and wide the better knowledge and purer faith gained in those schools, are far superior to all other schools of the same grade in the land, and are steadily leavening the life of the whole people with the sentiments and examples of the Christian faith.

The theological seminaries at Marsovan, Harpoot, and Marash are quietly raising their standards according to the growing needs of the field and the better class of candidates for the ministry furnished by the colleges. There is still a lack of suitable men for the pastorate, and in some portions of the field this deficiency is very serious; yet, on the whole, the quality of the native ministry is rising, and the necessity for a period of study in this country, if it ever was valid, is now substantially removed.

The work for women has been prosecuted with all wonted energy and faithfulness, and with marked results. Among the most important service rendered to the evangelical cause, in every part of the field, and lying quite at the centre of the movement, is this labor of Christian women for their Armenian sisters. And perhaps no part of the results of evangelical labor already attained is more satisfactory in kind and amount, or more full of promise for the future, than that which is represented by the Christian women of the Protestant communities, whose faithfulness in training their children and in ordering their households in the fear of God is the praise and rejoicing of their foreign friends who live and labor among them.

The progress toward self-support, though delayed, is not arrested, and not a few instances occur to show that the duty is recognized and that genuine self-sacrifice is

practised; like that in an out-station of the Marsovan field, where the people contribute one half of the expenses for church and school, and being asked how they, a poor people, could do so much, replied that not knowing what they ought to do, they went to the New Testament and there found that they ought to give at least one tenth of their income to the Lord, *and so they did it.*

#### CHINA.

The most difficult work which the Board attempts, and at the same time the work of greatest dimensions, is found in China. Missionary service here demands the enthusiasm that is called out, not by striking experiences and the stimulus of immediate results, but by the greatness of the task and the vastness of the issues that are at stake; and this demand is worthily met by the force which mans these fields. Year after year they press on their work, modifying it here, enlarging it there, thankfully gathering up such results as appear, and patiently waiting for the larger outcome which they confidently expect. The difficulties are real and obvious, and the progress thus far has not been swift. And yet when the present state of missionary work is compared with that of forty years ago, the change is simply prodigious, and the signs of the times are most cheering and full of hope. Every city and village in the eighteen provinces is open, and the gospel may be fully preached throughout the length and breadth of the empire. The Scriptures have been translated into the classic language and into numerous dialects, and a valuable Christian literature is accessible in the vernacular. Schools of a high order are established in many parts, and a native agency is rising to supplement and extend the evangelistic labors of the foreign missionary. The communicants, which were scarcely a score forty years since, are now more than thirty-two thousand and are increasing at the rate of three thousand a year. External signs of a change in the temper of the nation are not wanting. Telegraph lines thread the country, the whistle of the locomotive is heard, a knowledge of the English language is eagerly sought, and the stir of a great movement is beginning to be felt in the land. Perhaps nothing indicates so clearly the strides which Protestant missionary work is making in China as the proclamations lately issued in many provinces, describing the missionaries as teachers of virtue, and their influence as helpful to the state, and enjoining all the citizens of the empire to refrain from violence and to live with them in the relation of hosts and guests.

In all this growth the missions of the Board are sharing, and the record of the past year is highly gratifying. The new mission in Shansi is receiving the firstfruits of its labors in the baptism of five believers, and in a spirit of earnest inquiry among those who have longest heard the gospel, which promises still larger results. The field in Southern China opens widely before us, and urges an immediate strengthening of the hands of the solitary and faithful missionary who holds the ground. In the older missions in Foochow and Northern China all the customary forms of effort have been vigorously maintained, with special emphasis upon medical and educational work, touring, and work among women. Not less than thirty thousand patients have received treatment during the year, and in almost every instance religious instruction has accompanied the medical attention. In none of the missions of the Board is this arm of the service more constantly in demand or more directly helpful to the evangelistic work. A new and promising class of eleven students is gathered in the Theological Seminary at Tung-cho, while the class of eight that graduated two years ago are rendering invaluable service as preachers and assistants to the missionaries. The high schools for boys at Tung-cho and Foochow, and the girls' boarding schools at Foochow, Peking, and Kalgan, prove evangelistic agencies of the most direct and valuable kind, and are steadily widening the reach and deepening the hold of the gospel among the people. Instances are not few in which a religious interest reaching



a whole family, and sometimes several families in a village, has been wholly due to the life and teaching of a Christian girl or boy from these schools.

The native churches are growing in numbers and stability of character and knowledge of Christian truth. The progress toward self-support is slow, and must continue to be so until people of wealth and station are drawn into the churches in much greater numbers. The day of great and rapid progress has not yet come; the fruits of Christian teaching and example must still be gathered painfully and laboriously, one by one, here and there, as special circumstances and the Spirit of God may favor. But evidences are not wanting that these long years of faithful, self-denying labor and godly living are taking effect on a wider scale, and are coöperating with the movements of God's providence along other lines to hasten the day when the intellect and heart of China shall be touched and transformed by the power of Jesus Christ, and her vast forces be turned in swift succession into the kingdom of Christ. The call that comes from every one of these four missions for reinforcements at once and in large numbers is drawn out by a lively sense of these things, and is not one whit too urgent or too strong. There may be reasons why our government should exclude the Chinese from our borders; but there can be no excuse for our withholding the gospel from them in their own land. Their right to the gospel is as clear and strong as ours.

#### AFRICA.

The powerful interest which has been awakened in Africa during the last decade, and which has turned to her the attention and desires of the whole civilized world, remains undiminished and unchanged. The eagerness with which the great powers reach forth to possess themselves of her territory and trade is a mighty challenge to Christendom to make all possible haste in winning this vast domain to the kingdom and salvation of our Lord. It is clear that the gospel cannot come too soon or in too great power to every part of the continent, to deliver the people from their deadly superstitions or from the more deadly vices with which a godless civilization is cursing every region where it plants its feet. Protests addressed to the great powers that control the introduction of these evils are wholly in place and are urgently demanded. But that is the smaller part of Christian duty. We must form a holy alliance to press forward missionary work with all despatch, to forestall the evils we dread, and to arm the native populations with the only defence that is invulnerable.

The three missions of the Board in this great continent are well placed, and have a wide and effectual door open before them. The older mission among the Zulus in Natal has suffered a serious depletion of its forces, and calls loudly for immediate reinforcement. The four veteran missionaries, who have been nearly or quite forty years in service are all either absent from the field on furlough, or laid aside by serious illness. Two of the remaining seven are also temporarily withdrawn from the field. In spite of these discouragements we have a good report from all parts of the work, and a better outlook for the future than in many years past. The churches have been revived and enriched in numbers and Christian devotion. The schools have especially shared in the religious awakening, and thus there is the prospect that this blessing will be felt for long years to come. Two native helpers have gone from the Umzumbe church to Matabele Land, to coöperate with the laborers of the London Missionary Society there; a beginning of that work in behalf of kindred people which is opening before the churches of this mission throughout a vast territory northward to the Zambesi. An exploration is now making by members of this mission in the Gaza country, where new fields for missionary labor, it is hoped, may be found and entered at once.

It is an extremely interesting fact to find the Zulu language so widely diffused, and the regions occupied by those who use this tongue so accessible. Nothing can give a greater value to the missionary work in Natal, or react more powerfully upon the reli-

gious life of the native churches, than this providential call to bear the gospel far beyond their own borders to kindred peoples and tribes, and thus to take their part in Christianizing the heart of Africa.

The East African Mission, though few in numbers, makes a good report for the year in schools and evangelistic work, and in the translation of the Scriptures. The Gospels of Matthew, Mark, and Luke are already translated and in the hands of the natives, and other books for schools are in preparation. A goodly number at each station give evidence of penitence and faith in Christ, and are under careful instruction to prepare them for Christian baptism and church organization. Miss Jones, of Fisk University, the first unmarried colored woman to be commissioned by the Board, is proving herself well fitted for her work as a teacher here.

In the West African Mission, every feature of the work is prospering, and opportunities multiply far beyond the power of the mission to improve them. Explorations have revealed the nature of the country and the character of the population for a wide circuit around the stations now occupied, and a most desirable site for a third interior station has already been agreed upon. The Umbundu language is widely spoken, and the traders of Bihé traverse broad regions of the country toward the interior; and this mission could not be more happily located for bringing the gospel quickly to a numerous and widespread population. The work on the language and in translation is pressed on with all possible vigor; a primer, and a translation of the Gospel of Matthew, with a catechism and some hymns, have been printed by the mission press this year, and the schools are already calling for other books. The church of fourteen members formed at Bailundu last year has held on its way with admirable fidelity, and additional candidates are ready to be received. There is also good promise for another church at Bihé, formed of those who have been longest in the families of the missionaries.

#### THE PACIFIC ISLANDS.

The new laborers called for in the Hawaiian Islands have not yet been found, although the need of their labors becomes more clear and urgent every day. The corrupting influences from the king and court spread far and wide, and nothing but a prompt and determined effort will rescue the native churches and homes from serious disaster. The admirable work which Dr. Hyde is doing in the North Pacific Missionary Institute furnishes a grand basis on which to set out upon this renewed and enlarged missionary work in behalf of the Hawaiians.

Last year the work in Micronesia seemed to be doomed to serious check, if not to overthrow, by reason of the Spanish occupation. And, indeed, it was a fearful blow which fell on Ponape, from which it will require long fully to recover. But, happily, through the favoring hand of providence, and in consequence of the very prompt and efficient action of our government and its representatives in Manila and Yokohama, Mr. Doane was restored to his home and work, the revolt was terminated without bloodshed, a wise and pacific governor was sent to Ponape, and protection was guaranteed to every form of missionary work. Under these conditions, and inspired by the good counsels and example of the missionaries, the natives threw down their arms, gave back their booty, and resumed their wonted life; and churches and schools again are open and thronged, and the spiritual wastes are being repaired. It is a wonderful providence, like so many before experienced in this work, which thus makes the wrath of man to praise God, and restrains the remainder thereof.

The death of Mr. Logan has deprived the mission of a great leader, and has left the work at Ruk in a precarious condition. Happily reinforcements were already at Ruk to hold the ground, and further help is now on the way; and we trust that this noble beginning, due almost wholly to Mr. Logan's self-denying courage and unsparing toil,

which gives promise of a growth equal to the best in these islands, will be carried forward to a grand success.

The work on Kusaie, for the Gilbert and Marshall Islands, has gone forward without check, and the training schools report a year of good numbers and satisfactory results. The Girls' School is already proving its usefulness, and, with the valuable addition of Miss Little to the teaching force, is sure to show still better and larger results. The Gilbert Islands seem to be suffering under an epidemic of war and disorder, which is sadly demoralizing the native churches and interfering with all Christian work. The German occupation of the Marshall Islands has so far affected the conditions of missionary work but slightly. The great need in all these islands is for a more competent and devoted native agency, and for more frequent missionary visitation.

Upon the whole, the review of the year in these several fields brings to light a work wisely planned, worthily manned, steadily widening its influence and deepening its hold, full of satisfaction and hope to those who are engaged in its prosecution, full of blessing and promise to the millions who reap its benefits, and redounding more and more to the glory of Him who is the world's Redeemer and Lord.

## PAPAL LANDS, EUROPEAN TURKEY, INDIA, AND JAPAN.

[SECRETARY CLARK'S DEPARTMENT.]

THE record for the past year of the ten missions committed to the charge of the senior foreign secretary is one of growth and progress at nearly every point. This very success, however, has been embarrassing for want of proper support at home. Opportunities long sought and won have been left to pass unimproved, and only a part of the ripened harvest could be gathered. We are obliged to report a net loss of five ordained missionaries: Rev. Dr. Byington, a man of rare ability, who as missionary and editor did so much to mold the political as well as the religious life of the new Bulgaria; Rev. J. W. Sibley, whose brief career in India was long enough to win the warm Christian regard of all who knew him; and three others obliged to give up foreign service for reasons of health. To these names must be added that of Mrs. Riggs, for more than fifty years the worthy helpmeet of the honored Dr. Riggs, of Constantinople, and of Mr. De Regt, who went out only a year ago with such promise of usefulness, to take a chair in the college at Ahmednagar. On the other hand it is our privilege to report a young man already on the way to take Mr. De Regt's place, and a net gain of eleven young women devoted to woman's work.

### MISSIONARY HOME AT AUBURNDALE.

The fund for missionary children now amounts to \$18,500, of which \$980 were received from friends during the year. Mrs. Walker has also collected \$1,211.25. The Home has accommodated several missionary families for longer or shorter periods, as well as missionary children not otherwise provided for. It is hoped that the fund may be raised to at least fifty thousand dollars. The importance of securing this sum needs no comment.

### PAPAL LANDS.

The gospel in its purity is making steady progress in papal lands, in spite of opposition in some quarters where the civil power is at the control of the priesthood. In Western Mexico persecution of the most malignant character awaits those known to have sympathy with the gospel. In these circumstances but little outward progress is possible. In Northern Mexico, where no such alliance of civil and ecclesiastical power is recognized, new churches have been organized, and at places visited for the first time large audiences have listened with marked attention to the words of the missionary.



In Spain the high school for girls is no longer an experiment, but a recognized success and an important evangelistic agency, while the growth of the churches in numbers is evidence of the fidelity of the native pastors and evangelists. The work of the American Board in Micronesia has attracted much attention and favorable comment in Spain. The wrath of man in Ponape is thus turned to the praise of God, in bringing many in the high places of Spain to recognize for the first time the beneficent purpose and results of the Protestant faith.

In Austria the truth is mightier than all the machinations of evil men, whether Romanist or so-called Protestant; and the churches gain in numbers at every communion season, and in power through the Christian life and character exhibited to the world. This little mission of the Board in the Austrian Empire is furnishing trained workers and a Christian literature for the thousands of Bohemians in Cleveland and Chicago.

#### EUROPEAN TURKEY.

A delightful surprise awaited the members of the European Turkey Mission at the annual meeting in June last as they recounted the progress in their several stations:— the number of communicants doubled in one station, and relatively large accessions in others, the increased attendance in the college and high schools, the earnestness of native Bible-women in commending the gospel alike to children and to adults, the enlargement and success of the industrial school, and generally the new life and activity among native Christians. But the event of the year was to follow a month later in the dedication of a church edifice at Sofia, the capital of the principality. The services were attended by a large and interested audience; among others, on invitation, was His Royal Highness, Prince Ferdinand, who, on leaving, presented the church with five hundred francs as a token of his goodwill. The whole scene, so in contrast with the bitter opposition of a few years ago, might well fill the hearts of the missionaries with thanksgiving and praise, and inspire them and the entire evangelical community with new hope for the future.

#### INDIA.

“Faint yet pursuing” may well be the motto of our beloved missionaries in the Marathi and Madura missions. Crippled in numbers and means, they are yet encouraged by the manifest tokens of the divine favor: by the churches growing in numbers and in spiritual life and activity; by new openings for labor on every hand; by the colleges at Ahmednagar and Pasumalai crowded with students, many of them of high caste; by high schools attended by more than one thousand pupils of both sexes, offering rare opportunities for direct Christian effort; by medical work opening the way to the hearts and homes of the people; by the reports from Bible-women in city and country telling the story of the cross to eager listeners; and, most significant, perhaps, of all, by a readiness on the part of some of the high-caste natives to allow their children to receive religious instruction in our high schools; and now within a few months by the opening of two high-caste villages to the Christian missionary. Reduced in numbers as they are, and crippled in resources, the missionaries are doing what they can, and even more. They turn to us with earnest entreaty for help in this hour of need. For years past they have been compelled to submit to a vigorous repression, becoming each year more painful, as they see the fruits of years of toil slipping from their hands. They cannot be content with the measure of success they are achieving when they see so much greater almost within their reach. The tree on which the fruit-bearing branches are either cut back or cut out altogether, and on which even the buds of hope and promise are rubbed off, can make but a poor showing in comparison with what it might have made under proper conditions. What can Washburn do with a single American tutor for a high school, a college, and a theological seminary, having in all nearly four hundred pupils? At the lowest count he should have two first-class associates. Smith

at Ahmednagar, in charge of a college mainly attended by high-caste young men, which has grown in five years from fourteen to over three hundred students, is still more pressed, and, at last advices, broken down in health, must leave for a year of rest. Other missionaries, in other branches of labor, generously leave their own proper work to help in these extremities. But consider the situation, fathers and brethren!

These missions need at once a reinforcement of not less than a dozen mission families, four to be connected with educational institutions, and the rest to take charge of vacant stations, and to sustain and push forward wisely the evangelistic work now in hand. There is needed also an increased expenditure of thirty thousand dollars a year, a part to meet accumulated needs, and the rest for the support of new families and other enlargement of evangelistic work, by means of mission schools and native preachers.

No marked change in the general conduct of the work in Ceylon is to be reported. Two of the missionary ladies, convinced of the necessity of a more adequate endowment for Jaffna College, in order to enlarge its opportunities for the Christian training of young men, have spent a year in Great Britain in soliciting funds for this object. They report about eight thousand pounds secured for the college and for medical work. The last mail brings tidings of a remarkable revival in all the churches of Ceylon—a more thorough work of grace than has been experienced for many years. The immediate occasion is ascribed to the faithful presentation of the gospel by Messrs. March and Porter during their recent visit to Ceylon, followed up a few weeks later by two English evangelists sent out by the Church Missionary Society. The seed long sown seems now to be quickened into life.

#### JAPAN.

The addition to the working force of the Japan Mission a year ago was most timely. Not a day was lost. Dr. H. M. Scudder was preaching within twenty-four hours after landing. The rest of the party had a little more time to get their bearings, when all were at work. The results of the year are cheering: fifty per cent. advance in church membership, till the whole number recognized as believers, not all organized as yet into churches, for want of pastors and time to do it, exceeds seven thousand; and twice as many young men and young women under religious instruction as ever before, till the whole number exceeds two thousand, and might be doubled again next year without a dollar's expense to the Board beyond supplying the missionary teachers required. These schools can be made efficient evangelical agencies. Of the nearly seven hundred pupils connected with the Doshisha schools at Kyoto, 141 were received to church membership during the last school year. Such is the divine blessing on these institutions, founded in faith and prayer thirteen years ago by Mr. Neesima. So much missionary time and strength is given to the work of Christian education, that direct evangelistic work has been left largely to native pastors and preachers. Some of the missionaries, however, have been enabled to do most valuable work in touring. There seems to be no limit to the influence which missionaries, in command of the language, might exert in awakening attention to the gospel, and in confirming the faith of believers. The interest of former years is unabated, it seems rather to have gained in intensity. As the missionaries visit cities and towns for the first time, they find a most ready welcome, and large audiences eager to listen to their instruction. Not only the men but the women find open doors on every hand. For want of men, much of this valuable work has been done by some of the ladies, as Miss Julia Gulick, of the Kumamoto station, Miss Talcott from Okayama, Miss Dudley and Miss Barrows from Kobe, and Miss Colby from Osaka. Each of these ladies on these tours is doing the work of men. Hundreds of women gather around them to listen to their words, and in their audiences are often seen men quite as eager to hear the gospel from their lips. One of these

ladies, in writing recently, referring to nine young women appointed the present year, six of whom have gone forward, says, "Would it were ninety instead of nine!"

No better proof of the genuine interest of our Japanese Christians in the new civilization could be given than their contributions the past year for educational and religious objects, amounting to over \$41,000; and it is not professed Christians only that give, but others, impressed with the character of the work in progress, especially thoughtful parents, for the sake of the moral culture obtained in our schools. A few weeks since word came from Mr. Neesima of \$31,000 subscribed by a few Japanese gentlemen, including two of the highest officials in the government, toward the enlargement of our Doshisha school so as to make it a Christian university.

But the limits of this occasion forbid details of other forms of Christian effort, as the native Home Missionary Society, the Young Men's Christian Association efforts, the school for training women evangelists, kindergarten work, medical work, school for nurses, etc., and a Christian literature of millions of pages.

Our mission, in common with others, rejoices in the completed translation of the Scriptures during the past year. Another matter of special interest is the proposed union of the Congregational and Presbyterian churches on a common basis of doctrinal faith, and which shall unite the better elements of both the Presbyterian and Congregational polities. It is hoped by our Japanese brethren through this union to illustrate the oneness of believers in the essentials of the gospel, to prevent any unseemly rivalries, and to secure greater economy in pushing forward the work of evangelization into new sections. The plan is wholly of Japanese origin.

Notwithstanding the reinforcement of a year ago, the cry comes for further aid to relieve missionaries now overburdened, and to turn to account some of the many new and favorable opportunities. The missionaries feel that they are very modest, and have exercised great restraint, in calling for only four new ordained missionaries, one physician, and ten lady teachers.

An endowment of \$50,000 is needed for the Doshisha schools, that the students may be exempt from draft into military service. On securing such an endowment it is expected that these schools will have the same privilege of exemption that is accorded to government institutions. Such exemption is of great importance to our schools and to the work for which they were founded.

Such is the call from Japan in this the critical hour of her history—a call emphasized by the special blessing of God on the labors of the past year.

#### CONCLUSION.

The Foreign Secretaries unite in asking for a reinforcement of forty ordained missionaries, nine physicians, and thirty single women, to sustain and enlarge the work in hand; and they unite with the Home Secretary in asking for an advance of \$150,000 in the contributions of the churches.

No figures can do justice to the wide work of this Board—to the moral and social changes wrought in the life and character of hundreds of thousands, yea, of millions of our fellowmen. Yet figures may help direct attention to some of the agencies employed, and help us to realize in some feeble manner our obligations to our great Leader for his blessing the past year. It is our privilege to report 1,050 centres of evangelical effort—seventy more than ever before: a net gain of one ordained missionary and of twenty young women connected with the Woman's Boards; a gain of nine pastors and fifty-five preachers; a gain of eleven churches and of 4,388 in these many lands and languages who have made confession of their faith in Christ—a larger number than in any previous year since the great ingathering at the Sandwich Islands; a gain of 1,000 young men and young women in our high schools and colleges, till the number approaches 7,000, who are brought under the direct personal influence of thor-



oughly cultured Christian teachers. Add to these over 34,000 children and youth in common schools in which the Scriptures are daily read and prayer offered, and some conception may be had of the vast work of Christian education in our hands, and of its prospective influence on the future of the missionary enterprise. Hardly less significant in its bearings on the question of independence and self-support were the contributions from native sources for various Christian objects, amounting in all to \$124,274.

By such results, by such manifest tokens of the divine blessing on the foreign field, are we beckoned onward to the final victory "in His name."

## GENERAL SUMMARY. 1887-1888.

*Missions.*

Number of Missions . . . . .	22
Number of Stations . . . . .	90
Number of Out-stations . . . . .	960
Places for stated preaching . . . . .	1,126
Average congregations . . . . .	61,188
Adherents . . . . .	100,914

*Laborers Employed.*

Number of ordained Missionaries (11 being Physicians) . . . . .	167
Number of Physicians not ordained, 8 men and 4 women . . . . .	12
Number of other Male Assistants . . . . .	11
Number of Women (wives, 160; unmarried, besides 4 Physicians, 122) . . . . .	282
Whole number of laborers sent from this country . . . . .	472
Number of Native Pastors . . . . .	166
Number of Native Preachers and Catechists . . . . .	448
Number of Native School-teachers . . . . .	1,253
Number of other Native Helpers . . . . .	268—2,135
Whole number of laborers connected with the Missions . . . . .	2,607

*The Press.*

Pages printed, as nearly as can be learned . . . . .	18,650,000
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*The Churches.*

Number of Churches . . . . .	336
Number of Church Members . . . . .	30,546
Added during the year . . . . .	4,388
Whole number from the first, as nearly as can be learned . . . . .	105,477

*Educational Department.*

Number of Theological Seminaries and Station Classes . . . . .	17
Pupils . . . . .	251
Colleges and High Schools . . . . .	59
Number of Pupils in the above . . . . .	3,947
Number of Boarding Schools for Girls . . . . .	50
Number of Pupils in Boarding Schools for Girls . . . . .	3,068
Number of Common Schools . . . . .	892
Number of Pupils in Common Schools . . . . .	34,855
Whole number under instruction . . . . .	42,733
Native Contributions, so far as reported . . . . .	\$124,274

SUMMARY OF THE REPORT OF TREASURER OF THE A. B. C. F. M.  
FOR THE YEAR ENDING AUGUST 31, 1888.

EXPENDITURES.

*Cost of Missions.*

Mission to West Central Africa . . . . .	\$8,360.63	
Mission to East Central Africa . . . . .	4,863.60	
Zulu Mission . . . . .	21,976.26	
Mission to European Turkey . . . . .	33,769.78	
Mission to Western Turkey . . . . .	104,916.54	
Mission to Central Turkey . . . . .	39,165.57	
Mission to Eastern Turkey . . . . .	46,808.63	
Marathi Mission . . . . .	44,563.66	
Madura Mission . . . . .	46,786.64	
Ceylon Mission . . . . .	11,965.96	
Foochow Mission . . . . .	13,341.59	
Hong Kong Mission . . . . .	1,224.46	
North China Mission . . . . .	53,622.02	
Shansi Mission . . . . .	15,195.21	
Mission to Japan . . . . .	88,925.46	
Northern Japan Mission . . . . .	12,695.60	
Sandwich Islands (grants to former missionaries and to schools) . . . . .	10,300.00	
Micronesia Mission . . . . .	28,661.51	
Mission to Western Mexico . . . . .	6,818.40	
Mission to Northern Mexico . . . . .	10,060.47	
Mission to Spain . . . . .	13,848.67	
Mission to Austria . . . . .	7,895.52	\$625,766.18

*Cost of Agencies.*

Salaries of District Secretaries, their traveling expenses, and those of Missionaries visiting the churches, and other like expenses . . . . .	11,443.83
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*Cost of Publications.*

<i>Missionary Herald</i> (including salaries of Editor and Publishing Agent, and copies sent gratuitously, according to the rule of the Board, to pastors, honorary members, donors, etc.) . . . . .	\$16,492.88	
Less amount received from subscribers . . . . .	\$8,608.61	
and for advertisements . . . . .	4,343.74	12,952.35
		\$3,540.53
All other publications . . . . .		3,522.86
		\$7,063.39
Less amount received for Almanacs and Commemorative Volume . . . . .	\$503.63	
Less amount received for "Mission Stories" . . . . .	210.02	713.65
		\$6,349.74

*Cost of Administration.*

Department of Correspondence . . . . .	\$10,360.27	
Treasurer's Department . . . . .	6,236.21	
New York City . . . . .	1,607.15	
Miscellaneous Items (including care of "Missionary Rooms," furniture and repairs, coal, gas, postage, stationery, copying and printing, library, honorary members' certificates, expenses of Secretary Judson Smith attending missionary conference at London in June, etc.) . . . . .	4,635.87	22,839.50
		\$666,399.25
Balance on hand August 31, 1888 . . . . .		890.09
Total . . . . .		\$667,289.34

## RECEIPTS.

Donations, as acknowledged in the <i>Missionary Herald</i> . . . . .	\$394,568.37	
Legacies, as acknowledged in the <i>Missionary Herald</i> . . . . .	146,352.84	
From the Legacy of Asa Otis . . . . .	51,032.58	
From the Legacy of S. W. Swett . . . . .	62,500.00	
Interest on General Permanent Fund . . . . .	11,258.42	\$665,712.21
Balance on hand September 1, 1887 . . . . .		1,577.13
		<u>\$667,289.34</u>

## LEGACY OF ASA OTIS, NEW LONDON, CONN.

In accordance with the action of the Board at its Annual Meeting in 1879 (see Annual Report p. xi), the remainder of this legacy is set apart for new Missions.

Balance of securities remaining in the Treasurer's hands September 1, 1887, at par . . . . .		\$195,865.28
Appraised value of same . . . . .	\$236,788.00	
Received for Premiums on Sales . . . . .		9,233.22
Received for Dividends and Interest . . . . .		14,703.49
Received for Dividends and Interest . . . . .		\$219,801.99
Expended for new Missions as follows:—		
West Central Africa Mission . . . . .	\$7,492.24	
East Central Africa Mission . . . . .	4,853.60	
Hong Kong Mission . . . . .	1,078.46	
Shansi Mission . . . . .	14,878.21	
Northern Japan Mission . . . . .	12,695.60	
Mission to Northern Mexico . . . . .	10,034.47	\$51,032.58
Balance August 31, 1888 . . . . .		<u>\$168,769.41</u>
Appraised value of securities now held . . . . .	\$210,358.50	

## LEGACY OF SAMUEL W. SWETT, BOSTON.

In accordance with the action of the Board at its Annual Meeting in 1884 (see Annual Report, p. ix), this legacy is "set apart to meet the special calls for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan and upon the great opportunity in China."

Balance of the Legacy, August 31, 1887 . . . . .	\$223,129.97	
Received from the Executors during the year . . . . .	1,100.00	
Received for Premiums on Sales . . . . .	5,136.12	
Received for Dividends and Interest . . . . .	12,437.17	\$241,803.26
Expended during the year ending August 31, 1888, and included in the foregoing statement of "Costs of the Missions," as follows:—		
For Missions in Turkey . . . . .	\$10,335.80	
For Missions in India . . . . .	5,523.25	
For Missions in China . . . . .	19,638.70	
For Missions in Japan . . . . .	22,402.25	
For Micronesia . . . . .	4,000.00	
For Spain . . . . .	600.00	62,500.00
Balance of Legacy, August 31, 1888 . . . . .		<u>\$179,303.26</u>

## "MORNING STAR" (FUND FOR REPAIRS).

## RECEIPTS.

The balance of this Fund, September 1, 1887, was . . . . .	\$10,770.44	
Received from sale of pictures of the vessel . . . . .	4.00	
Income from investments . . . . .	1,649.89	\$12,424.33

## PAYMENTS.

For repairs at Honolulu . . . . .	2,471.50	
Balance held as a fund for repairs, and invested . . . . .		\$9,952.83



## PERMANENT FUNDS OF THE BOARD.

## GENERAL PERMANENT FUND.

Amount of the General Permanent Fund, September 1, 1887 . . . . .	\$215,387.42
Added during the year . . . . .	100.00
	<u>\$215,487.42</u>

## PERMANENT FUND FOR OFFICERS.

The Permanent Fund for Officers amounts as last year to . . . . .	\$59,608.00
The Income of the Fund for Officers, applied to salaries, was . . . . .	<u>4,652.57</u>

## HOLLIS MOORE MEMORIAL TRUST.

This Fund amounts as last year to . . . . .	<u>\$5,000.00</u>
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## MISSION SCHOLARSHIPS.

This Fund amounts as last year to . . . . .	\$3,745.63
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## C. MERRIAM FEMALE SCHOLARSHIP.

This Fund amounts as last year to . . . . .	<u>\$3,000.00</u>
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## EUPHRATES COLLEGE FEMALE TEACHERS' FUND.

Received from the Woman's Board of Missions, Boston, May 25, 1888 . . . . .	<u>\$2,500.00</u>
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LANGDON S. WARD, *Treasurer.*

BOSTON, MASS., October 1, 1888.

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WE have before referred to a case which has attracted to an extraordinary degree the attention of people in India as well as in Great Britain. It will be remembered that a young woman, Rukhmabai, was sentenced to six months' imprisonment because she would not accept as her husband one to whom she had been betrothed when a child. Prof. Max Müller, in a letter to *The London Times*, affirms that the imperial British law is more oppressive than the national Indian law, and that in former years a person declining to fulfil the marriage contract would not have been sent to prison, though she would have been under a serious social ban. Efforts are now making, endorsed by the Calcutta Missionary Conference, to secure the passage of a law forbidding the enforcement of conjugal rights between parties betrothed in childhood. The civil law certainly should not lend itself to the enforcement of pledges of marriage in the making of which the persons most interested had no part. Of the over twenty million widows in India in 1881, 78,976 were under nine years of age, 207,384 under fourteen years of age, and 382,736 under nineteen years of age. The condition of these widows is such that it is not strange that many of them deplore the abolition of the *suttee*. They regard death upon the funeral pyre of their husbands as less dreadful than the living death to which they are subjected as widows.

## INDIA: ITS NEED AND OPPORTUNITY.

BY REV. N. G. CLARK, D.D., FOREIGN SECRETARY.

[Presented at the Annual Meeting at Cleveland, Ohio, October 3, 1888.]

INDIA has been, and still is, the great mission field of the world. It has an area as large as that of the United States east of the Rocky Mountains, and a population five times as large. Its climate ranges from the slopes of the snow-covered Himalayas to the heat of Madura and Travancore, and its productions are as varied as its climate. It has peoples of diverse speech separately outnumbering the population of Spain, Italy, France, or Germany. It has 150 languages and dialects written and unwritten.<sup>1</sup> It boasts of a literature that dates back a thousand years before the revival of letters in modern Europe, of sacred books and epic song of an antiquity not surpassed by the Pentateuch or the book of Job. It had a reputation for wealth and luxury that tempted the Macedonian conqueror; whose glory lingered in the traditions of Europe, stirred the adventurer of Portugal and Spain, and illumined the verse of Milton.

The origin of the different races that spurned the mountain barriers of the north, and one after another swept over the great peninsula, neither history nor the researches of philology can explain. We call the rude, uncultured peoples that seem to have been crowded back into the hills and jungles the aboriginal inhabitants, and are satisfied in a general way in noting the Aryan invasion centuries before the Christian era, the Mohammedan conquest in the eleventh century, and the establishment of the Mogul Empire in the sixteenth. It is enough for us here to note a great variety of races, struggling with one another in fierce and devastating wars, with little security for life or property, and that the right to rule was oftenest the right of him who was the strongest, or the most unscrupulous in wicked device. Such was the political history of India for twenty centuries prior to the battle of Plassy in 1757, when Clive asserted England's right to rule — a right confirmed on many a hard-fought field, and often by expedients that will not bear too close a scrutiny, but a right at last acknowledged by the prevalence of order and good government before unknown in her history.

In an estimate of the population of India, we may class as Hindus, 160,000,000; as Mohammedans, 45,000,000; as belonging to the rude native tribes, 50,000,000; and a little over 2,000,000 as Christians, of whom nearly one third are Protestants, — largely the fruit of missionary labors during the present century. The character of these different populations has been recently defined by Sir William Hunter, whose wide acquaintance with India and special opportunities of observation have made him an authority. The term Hinduism has within a few years attained a specific character. It no longer admits of the old popular conception as the synonym of the lowest debasement of intellectual and moral character. As defined by Sir William, "Hinduism is a social organization and a religious confederacy. As a social organization it rests on caste, with its roots deep down in the tribal elements of the Indian people. As a religious confederacy, it represents the coalition of the cultured faith of the Brahmans with the ruder rites and materialistic beliefs of the more backward races. In both aspects Hinduism is a deliberate system of compromise."<sup>2</sup> It has the widest possible range of religious doctrines and practices; monotheism and lofty conceptions of morality for its highest minds, shading down to the grossest forms of idolatry for the multitude; and it has a ritual carefully adapted to every condition of life, from the cradle to the grave. When Protestant missions first entered India, they found that the Hindus had religious schools in their temples, and nominally in every village; that the Mohammedans had

<sup>1</sup> Imperial Census of 1881, quoted by The Bombay Guardian, p. 455. July 21, 1888.<sup>2</sup> See *Missionary Herald*, May, 1888.

their schools and colleges; so too the Parsees and the Sikhs, and though these had fallen largely into decay, more than thirty thousand such schools with over 400,000 pupils were reported in the census of 1881 and 1882. The material results of the religious and educational systems of India are best seen in the general ignorance, poverty, wretchedness, and hopelessness of the great mass of the population. If there are a few men whose wealth vies with that of the Vanderbilts and Rothschilds, it has forty millions so poor as to lie down hungry at night on the bare ground; while but one man in 42 and one woman in 858 can read or write. The energy and enterprise of this vast population have been so stifled and dwarfed that the average income per individual is less than that of any other civilized race, barely \$13.50 per year, against \$20 even for the Turk, \$165 for the Englishman,<sup>3</sup> and \$200 per annum for each man, woman, and child in the United States.<sup>4</sup> Such is heathenism in one of the richest countries of the world.

The missionary enterprise of the early Church did not neglect India. The traditions of the Syrian churches of Malabar and Travancore date back to the first centuries of the Christian era, but the purity of the gospel and all aggressive power were soon lost in the mass of superstitions and ritual services; yet enough of life remained to perpetuate the Christian name through eighteen centuries, and to awaken special interest among the Portuguese Catholics of the sixteenth century, and later in the English Church of the nineteenth; but any attempts to revive a purer faith have had little success; and in general character these Syrian Christians, numbering perhaps three hundred thousand, differ but little from the heathen around them. The converts of the Church of Rome, scattered widely through India, the fruit of three centuries of effort, and numbering perhaps 1,200,000, are little better in moral character or influence.

Time would fail us to speak of the Danish missionaries of the last century, and of their apparent success for a time and their later collapse, despite the devotion and untiring efforts of some of the noblest of men. Not far from fifty different missionaries, Danes and Germans, though not more than ten at any one time, were engaged in these efforts to evangelize India before English Christians awoke to their duty. Though it is believed that the number of their converts amounted to not far from fifty thousand who had at least formally renounced heathenism, yet want of proper missionary organization, the failure to raise up a native ministry, and the fatal indulgence of caste, made their labors of little avail. Yet something was accomplished and the way prepared for the brilliant results achieved at a recent date by English missions, notably in Tinnevely and Travancore. The names of Ziegenbalg, Schultz, and Schwartz may well be remembered for their loyal devotion to the cause of Christ, and the honor they gained for the Christian name alike among Europeans and Hindus. Nor should we omit to mention in this rapid review of labors begun before organized missionary societies entered the field, the names of Henry Martyn and Claudius Buchanan, chaplains in the English service.

The British authorities, busy with their schemes of conquest, paid little attention to the labors of missionaries till near the close of the last century, when English officials, in view of their vast conquests, could not but be anxious lest some outburst of fanaticism should endanger their safety and rule; hence when Carey and his associates arrived as representatives of English missionary interest, they were obliged to betake themselves to Serampore, a Danish settlement a few miles from Calcutta, and later the first missionaries from the American Board were turned back—Harriet Newell to die in the Isle of France, Judson to go to Burma, and Gordon Hall to Bombay.

India was thus practically closed to missionary effort. This, however, was but the darkness before the dawn. While the local authorities were opposing the advance of

<sup>3</sup> Rev. J. Johnston, abstract Education Commission, p. 115.

<sup>4</sup> Edward Atkinson.



the gospel, the awakened Christian sentiment of England secured the revision of the charter of the East India Company, and freedom was obtained for missionary effort, at the very moment, too, when missionaries of this Board were on the ground ready to make use of the opportunity.

From this time on, two agencies have been at work for the social and moral regeneration of India; the British government and the missionary, but the greater of these is the missionary. English statesmen of the highest rank, including men like Lord Lawrence, Sir William Muir, and English soldiers like Sir Herbert Edwardes, Henry Lawrence, and Havelock, have been known as the warm friends of missionaries, and the first to acknowledge the value of their labors. No better proof of the great change of sentiment in this regard could be cited than the letter of Sir Evan Nepean to Gordon Hall in 1813, and the memorandum of Lord Dufferin, published on the thirty-first of December last, in which this statement appears: "The governor in council will be sincerely glad if the number of aided schools and colleges in which religious instruction is prominently recognized were largely increased. It is in this direction that the best solution of the difficult problem can be found."<sup>5</sup>

Yet it would ill become us to fail to recognize the value of English ideas of law and order promulgated and enforced, of personal freedom and protection secured to life and property, of the abolition of suttee, infanticide, and other cruel practices, and the establishment of an educational system that now offers the advantages of education to more than three millions of youth, till the expenditure of fifty thousand dollars for the year 1813 has increased to more than eight million dollars in 1888.

The government of India—at first unfriendly to missionary effort, and lending its support to the maintenance of idolatry in its grossest forms; making monthly grants for the support of heathen temples, Brahman priests, and dancing-girls, thus bringing contempt on the very name of Christianity; later assuming a so-called position of neutrality and indifference, while rigidly excluding the Bible and all forms of religious instruction from its schools and colleges,—has at last come to realize that mere intelligence is inadequate to the necessities of India, and turns to the various missionary organizations for aid in the moral and religious culture of youth. The highest officials recognize the missionary work as a most important factor in the development of the new India, as the great source of the moral and social changes in progress, and as the one force above all others that is contributing to the strength and permanence of British rule. Hence, of late years, the generous grants-in-aid of all mission schools, amounting often to one half of the expense incurred for the purchase and erection of school buildings, and for the support of schools once established, based on the proficiency of the pupils. Already we have an intimation of a desire on the part of the government to pass over its higher education, its colleges and universities, to the care of the great missionary societies. Indeed, the government, dissatisfied with the results of high education without religion of some sort, has come to the conviction that even Hinduism or Mohammedanism is better than no religion, and deems it wise to make grants-in-aid to institutions established by Hindus and Mohammedans, as well as by Christians, rather than to continue the present system. So disastrous to moral character has high education without religion proved, through the breaking down of all moral and religious restraints, that Hindus of high caste and Mohammedans are beginning to place their children in Christian schools, with a view not only to their better education, but for the moral results anticipated. This change of sentiment on the part of the government of India, and beginning among the higher classes best acquainted with missionary effort, is one of the most hopeful signs of the time. The moral influence of young men educated in government institutions is not satisfactory. Constructive agencies must be employed as well as destructive, and thoughtful men, to use the language of Sir William

<sup>5</sup> Free Church of Scotland Report for 1888, p. 19.

Hunter, are coming to realize that "the missions do really represent the spiritual side of the new civilization and the new life of India."<sup>6</sup>

A higher wisdom than man's is directing the thought of India. Dr. Duff, in 1830, and Lord Macaulay, in 1835, acted more wisely than they knew in favoring the introduction into the schools generally of the English language, now read and spoken by three millions of the people, who are thus brought in contact with the intellectual and moral life of the Anglo-Saxon race. Teachers of Western materialism and skepticism may have their day, but the deeper sentiment inspired by the gospel of Christ through the teachings of missionaries and through the lives of tens of thousands of native Christians is true to the divine plan. Within the last few years the feeling of a common brotherhood such as Christianity only could have awakened, rising above all distinctions of race, language, and even caste, has found expression in three national congresses; and, what is more remarkable, among the six hundred delegates representing the various races, languages, and castes convened last December at Madras, there were forty Protestant Christians and Christian ministers, sent as the best men to be had mainly by non-Christian communities."<sup>7</sup> India is moving; a new life is stirring not yet the masses but the leading influential minds; and all this is but the providential aid granted to the Church of Christ in its sublime mission of bringing India into the kingdom of God.

The Indian Empire of Britain is the standing miracle of modern history. As remarked by an English writer in a recent number of *The Contemporary Review* (June, 1888), "it is something that cannot be accounted for by any process of reasoning founded on experience;" and so statesmen who recognize no intervention in human affairs in the interest of the kingdom of God may well be at fault and tremble for the permanence of the imperial power. With profounder insight, not without something of patriotic pride, Keshub Chunder Sen declared that "it is not England, with her trained soldiers, but Christ, that rules India." It is the moral power developed by the gospel in the English character and expressed in beneficent Christian institutions that compels the obedience of two hundred and fifty millions of men. The fact is a revelation of the divine purpose on a grand scale that has no parallel in the records of history—a sublime fact that imposes on the Church of Christ its grandest obligation and offers it its highest privilege. Every step in the transition, from the factory of a trading company to the proclamation of the Empire of India, is marked by a corresponding growth of moral sentiment on the part of English rulers, and by the awakening of the Christian Church to its duty and privilege.

It is now seventy-five years since missionaries were permitted to reside in the British dominions of India. This period, therefore, is the period of organized missionary effort among its varied races, in which nearly all the principal missionary societies of Europe and America have had a share. Beyond the translation of the Scriptures into more than twenty languages, by Carey and his associates, and some acquaintance with the country and the peculiarities of its different races, but little remained to mark the results of former endeavors. As late as 1830, though thirteen different missions had been established and 140 missionaries put into the field, the number of communicants was only about 3,000,<sup>8</sup> while 40,000 children and youth had been gathered into schools of various grades. In 1851 the number of missions had increased to thirty-eight, and of missionaries to about 500, distributed over 222 stations. The number of communicants at that date, according to the best authority, was 14,661.

Down to this time and for some years longer, the work was prosecuted against great odds: against the unfriendly attitude of the government, the contempt brought on the

<sup>6</sup> See *The Nineteenth Century* for July, 1888.

<sup>7</sup> Annual Report, Church Missionary Society, 1888, p. 152.

<sup>8</sup> Dr. Dorchester.

Christian name by its avowed neutrality and even support of idolatrous worship, the education of thousands in the government institutions without the gospel, as if religion were unnecessary to the highest civilization; and then there was the prejudice against missionaries as belonging to the same race as their conquerors, to say nothing of the thought and interest of a people of strong religious sympathies, fast bound in the meshes of caste and a multitudinous ritual, the most elaborate, the most corrupt, the most debasing ever devised by mortal man.

Yet a vast preparation had been made by a wide acquaintance with the people, with their languages and creeds; by the translation of the Scriptures and the development of a Christian literature in many tongues; by the respect won for the character and motives of missionaries, and by the changed lives of thousands of believers scattered through the land who gave proof that the gospel of Christ is indeed the power of God unto salvation.

The next thirty years, though the number of missionaries was but little increased (from five hundred say to six hundred), were to witness a great advance: a fivefold increase in the number who avowed their acceptance of Christianity, from 91,092 to 492,882, and a tenfold increase in communicants, from 14,661 to 138,254.<sup>9</sup> There was also a threefold increase in the number of pupils in mission schools. The most remarkable progress, however, was in the development of a native agency as the right arm of the missionary force. The 21 ordained native ministers in 1851 had increased to 575 in 1881.

The last seven years, if we may judge from a partial examination of statistical returns, have not been less fruitful, and the number of communicants cannot now be less than 175,000, nor the recognized Christian adherents less than 700,000. But the great results of missionary effort for the last fifteen years, and especially for the last seven years, no statistics can measure. Note, for example, the enlarged opportunities for woman's work in Christian schools, in house to house visiting, now as never before reaching all classes, till thousands of high-caste women are brought under the instruction of Christian teachers, or visited in their homes. In keeping with this, as expressing the change of sentiment already referred to, is the number from the higher classes who place their young men in our Christian schools, defraying a large part, if not all, of their expenses, save the salaries of their Christian teachers. One such institution, begun five years since at Ahmednagar in our Marathi Mission, with fourteen pupils, now numbers between three and four hundred. More than five thousand such youth, young men and young women, are to be found in the institutions of the Church Missionary Society in Southern India. Another marked advance is to be found in the growth of self-support and a worthier sentiment of independence and Christian manliness on the part of the native churches. The poverty of some of these native Christians has abounded unto the riches of their liberality, till in many churches the average contributions for the support of schools and churches, if reckoned at the value of the days' labor thus devoted, quite exceeds the average in the churches of our own favored land. A fourth consideration is the generous sympathy on the part of the government, as shown in its support of Christian institutions for education, and the changed sentiment of the higher classes toward Christianity, not widespread as yet, but begun. Nor should we here fail to recognize the vigorous efforts made in behalf of Mohammedans by the Church Missionary Society of England. It already has missions in ten different languages, and reports a church at Amritsar which includes 253 Mohammedan converts, out of a membership of 555.<sup>10</sup>

Such is the vantage-ground now won, the vast preparation now made for enlarged

<sup>9</sup> See statement of Sir William Hunter in the *Missionary Herald* for 1888, p. 205.

<sup>10</sup> The Church Missionary Intelligencer, September, 1888, p. 577.



effort in behalf of this great country containing one sixth of the population of the globe. The time draws near, waiting perhaps on our faith and Christian endeavor, for great religious changes in India. Hitherto the great accessions have come from the low-caste or no-caste population, and from among the aboriginal tribes, as the Karens of Burma, the Khols of Central India, the Shanars of Tinnevely and the Telugus ; but individuals of all castes, from the lowest to the highest, have been attracted to Christianity enough to demonstrate the power of the gospel over all. From the peculiar habits of the Hindu mind, the great movements may be expected to be of thousands within the line of some one caste and then of another, not by slow processes of disintegration. Such movements may be nearer than we think. The preparation has been made. Have we faith to expect them?

India was the first foreign field to be entered by American missionaries, and in the great work accomplished, this Board has had a limited but worthy part. Its three missions are well organized and have had a success that compares favorably with other missions to the more civilized races. The names of Scudder, Poor, Spaulding, Winslow and Tracy, Hall and Ballantine, and others, have an honored place in missionary records. The devoted men and women now in the field are in the forefront of progress in all lines of missionary effort, evangelistic, educational, woman's work, and preëminently in the development of self-supporting churches. The population of India that may be regarded as wholly dependent on the American Board for religious instruction is not far from six million — four million of Marathas, of Aryan origin, and over two million of Tamils, belonging to the Dravidian stock. The limits of mission fields are well defined, and have been generously respected, save in the Marathi Mission, which lost a few years since one third of its best cultivated and most promising field, at a time when the mission was so reduced in men and means as to be unable to care for its legitimate work. Foundations have been laid, the institutions of the gospel, churches and Christian schools, established. A native pastorate is largely sustained by the churches, colleges and high schools for both sexes offer the advantages of higher Christian education, while mission schools of lower grade serve a double purpose in teaching the elements of primary education, and in opening the way to new places for the preaching of the gospel. All this organization is complete. The results are such as to encourage, and opportunities on every hand are open and inviting to large effort. Yet now the sad fact confronts us, there are not men and means to carry forward the work we have begun. Mission houses stand empty ; important centres must be neglected ; double duty is assigned to missionaries whose hands are already full ; open doors cannot be entered.

This is no time for retreat or for diminished effort. Other newer fields may seem more attractive, but in none is the need of help more urgent to gather in the harvesting of years of prayer and toil. Evil influences are rampant ; the enemy notes the weakness of our lines. Just as a better day seems dawning, the liquor traffic is starting up afresh to blight and blast the new civilization by the ruin of thousands of the educated classes, no longer under the moral restraints of their old faiths. As if recognizing the inadequacy of existing Christian agencies, Hinduism and Islam are waking to new energy, and, reinforced by Western infidelity, are using our own weapons to drive us from the field. The printed page, charged with sophistries and falsehoods seldom seen in Christian lands, is widely scattered by colporters, and turned to account by the apostles of error.

In spite of all that has been done during these seventy-five years, it remains a sad fact that since Gordon Hall entered Bombay, since freedom was given the Christian Church to push forward the work of evangelization under British protection, not less than six hundred millions of our fellowmen, capable by the grace of Christ of Christian manhood and womanhood, have gone down to the grave without God and without

hope, the larger part degraded, debased beyond expression by human speech. And to-day, in spite of all that is being done by Christian missions, two hundred millions more are following on in the same sad procession. To these must be added, we dare not say how many millions more, who have no just conception of the redemptive work and the new life in Christ. Contrast this, if you can, with the kingdom of God set up and realized in Christian homes and Christian institutions for the spiritual culture of this vast population.

The pending issue in India is of gravest moment. The benign influence of English rule, the progress of Christian civilization, and the spiritual destinies of two hundred and fifty millions of souls are at stake. Shall the work accomplished at such sacrifice of treasure and of life, shall the vast preparation now made and the vantage-ground now won be lost? Shall the index of progress be turned back for a century? Or shall the Church arise, accept the great opportunity, grasp the prize now within her reach, and place it as her offering of love in the diadem of her risen Lord?

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## OUR FINANCIAL OUTLOOK.

BY REV. E. K. ALDEN, D.D., HOME SECRETARY.

*[Presented at the Annual Meeting at Cleveland, Ohio, October 3, 1888.]*

It is one of the sources of gratitude in connection with our broad missionary work that it continuously presents to every disciple of Christ a favorable opportunity for the exertion of a world-wide influence, through the freewill offerings of a thankful heart. If God has committed to some of his children the distribution of large wealth, so that they are able, if so disposed, to increase their annual contribution to tens of thousands of dollars, it is something to be specially rejoiced over that the channel for the reception of these large gifts is provided so that they can be wisely and economically disbursed, sending their beneficial influence around the world. If only a small amount has been entrusted to the giver, that small amount can be placed where it can go into the same great work, under the same judicious plan of wide distribution, and may so multiply its power for good ten or a hundred fold.

### THE OPPORTUNITY ENLARGING.

Nor does the opportunity lessen as the months and years roll on. On the other hand it enlarges, sometimes with great rapidity, as one messenger opens the way for a score to follow, and the score for a hundred, and the hundred scatter themselves among the millions of their fellowmen. If any apprehension has ever existed on the part of any anxious minds lest all the pecuniary resources needed and which could be judiciously used for the proclamation of the gospel among the nations should be provided for, and there be no further urgent calls for benevolent gifts in this direction, the time for such apprehension has passed. We are learning that the world is large, and that a thousand open doors upon all our great missionary fields are waiting to be entered. The expenditure of half a million a year shows us how imperatively a million is needed, and the distribution of each million would speedily open the way for a wise and careful disbursement of a second million.

It is a source of gratitude that this is true, and that it will abide true as our plans enlarge and the divine blessing continues to accompany our work. For it gives to every individual a fellowship in the fulfilment of the same great trust. All cannot go abroad as personal messengers bearing the good tidings, but all can be identified by their generous gifts both with the messengers and with the message as well as with all the blessed results which shall follow, extending around the world and reaching down the ages

## EARLY ILLUSTRATIONS.

This thought was a practical one at the beginning of our missionary history. The consecration of person and the consecration of property went hand in hand, partners in the one great enterprise. To the Master's summons one man replied with absolute truthfulness: "Silver and gold have I none, but most heartily do I respond, Here am I, send me"; and another man replied with the same truthfulness: "Thy silver and gold thou hast in part entrusted to me, and most heartily do I respond, Here they are, send them." This was the significance of the ten thousand silver dollars poured out before the Lord by John and Mary Norris, of Salem, in the year 1806; the same year in which Samuel J. Mills entered Williams College, preparing the way for what followed a few months later, when he and the other elect young men kneeled at the haystack in the meadow and dedicated their persons to the work,—the same missionary consecration pervading the hearts of the givers of the money and the givers of themselves. This was the significance of the first large contribution pledged to the American Board, acknowledged on the books of the Treasurer in 1812: "Deacon Noah Porter, of Farmington, Conn., five hundred dollars,"—about one fifth of his entire property. This was the significance of two other acknowledgments during the same year, 1812, from Solomon Goodell, of Jamaica, Vermont, one of five hundred dollars and one of one thousand; his property consisting of a farm, itself said to have been worth not over a thousand dollars. This was the significance of the first legacy acknowledged upon the same books in 1814, bequeathed in 1811, from Sally Thomas, of Cornish, N. H.,—the first payment two hundred and fifty dollars,—a humble domestic whose wages had never exceeded fifty cents a week, and who gave her all to the spread of the gospel among the nations before a single American missionary had sailed from our shores.

## RECENT ILLUSTRATIONS.

Similar records have multiplied during the years which have followed, some of the most significant of recent date. You noticed among the monthly acknowledgments of donations a year or two ago, that a friend in the State of New York had given the sum of one thousand dollars, and thought perhaps that this was the gift of some wealthy merchant. No; it was from a humble woman, a farmer's widow, who lives in an exceedingly economical way, keeps no servant, does her own work, and has been enabled thus with cheerfulness of heart for several years to put her influence to this large degree into the work of preaching Christ in Turkey and India, in China and Japan, in Africa, and among the islands of the sea. Another thousand was from a teacher, who, disappointed in being unable to go herself abroad, was permitted by close economy to do this much toward the support of one who took her place. She learned this honorable grace of Christian economy and this spirit of self-denial for the sake of increasing benevolent gifts, so she herself informed us, from the example of her father, who when he was over eighty-eight years of age chopped and piled one hundred cords of wood, and gave every dollar he thus received into the treasury of the Lord. Several thousand dollars included among the receipts reported at this Annual Meeting came from sources similar to these, testifying to the fact that there are not a few to-day, some of them among the Lord's hidden ones, who appreciate the honor and privilege of being identified with the advancing kingdom of Christ throughout the world by generous, self-sacrificing gifts. One of these "hidden ones" during the last year declined to give the Treasurer any clew by which he could surmise whence the contribution, amounting to about five thousand dollars, came, whether it were from man or woman, from a person of large property or of narrow means, save that it was from Massachusetts, and that the message accompanied it that if the inquiry should be pressed as to the source of the gift, the answer should be, "HE knows."



## SUCH GIFTS A SACRED TRUST.

These and such as these are the gifts which make the treasury of the American Board a sacred trust, representing the prayer, consecration, and self-denial of a great multitude of men, women, and children, representing also a vast amount of business energy and fidelity dedicated to Christ and his Church, an expression of the confidence on the part of many thousand donors, old and young, rich and poor, from all sections of the land, that their gifts, some of which have cost them much, will be wisely distributed where they will effect the most for the spread of the gospel throughout the world. This is a noble confidence which is thus put, from year to year, in the guardians of this trust; and it has been received and administered, from the beginning of our history to the present hour, in the same spirit with which it has been bestowed. Nothing has been more marked in the deliberations of the Prudential Committee, as shown by its records and as testified to by those who have personally known its methods, than its continuous recognition of the fact that the funds committed to it, whether large or small, are a sacred trust, not one dollar of which, if they can possibly prevent it, shall be unwisely expended, every dollar of which shall be made to go as far and accomplish as much as may be, towards the one end of carrying the bread of life to the most needy of the sons and daughters of men. And it is this confidence, which has never yet been betrayed and which we believe will never be betrayed, which has poured the freewill offerings into the treasury during the past year more heartily and generously perhaps than ever before. Shall they be largely increased during the year to come, and shall they continue steadily to increase during the years that follow? This question emphasizes what we have termed "*Our Financial Outlook.*"

## AN INTELLIGENT FAITH.

Can we forecast the future as related to this outlook with any degree of assurance? We think we can; and the ground of our assurance is the fact that there are certain well-tried and well-approved principles, the result of many years' experience, which so guide and determine the annual appropriations of the Prudential Committee, that as an ordinary rule the outcome of the year can be pretty clearly discerned at its beginning. We walk by faith indeed, and not by sight; but "faith is the substance of things hoped for, and the evidence of things not seen." Intelligent faith never fails; and it is an intelligent faith on the part of the American Board which instructs its Committee to appropriate annually several hundred thousand dollars at the commencement of each financial year, only a small fraction of which has been received into the treasury at the time of its appropriation. And in no other way can the work of foreign missions be sustained on a broad and permanent basis. Our missionaries must know, at least a year beforehand, on what scale of expenditure the mission work is to be conducted during the succeeding year, and the Prudential Committee must be able to inform them about how much they can depend upon from the churches of America a year before these contributions are taken. Call this "faith," or "foresight," or "presumption," give it whatever name you please, it is one of the essential qualifications of a wise and efficient member of the Prudential Committee of the American Board. He is not a prophet nor the son of a prophet. He is by no means infallible, but he was obliged in November, 1887, to inform twenty-two missions, extending around the world, how much they could rely upon for their expenditures, covering thousands of minute detailed items, during the year 1888, and in January, 1888, he was obliged to forward to the same missions the sum total upon which they could make their estimates for 1889. In January, 1889, he must begin to forecast for 1890. And this is not presumption. It is intelligent faith. This is the confidence, never yet betrayed, and we do not believe it will be betrayed, which the American Board through its Committee reposes from year to year in the affectionate, generous sympathies of thousands of churches and tens of thousands of

individual donors, reaching from Maine to California, who honor this Board as the chosen almoner of their freewill offerings for the spread of the gospel throughout the heathen world.

The entire work in all its departments becomes thus a work of mutual confidence. During the past year the givers confided in the Board to which they entrusted their gifts; the Board confided in its Committee, to which it gave its instructions; the Committee confided in the missions; and the missions confided in the individual missionaries and in the native helpers, all of whom were select channels for the distribution of these consecrated funds. And now at the commencement of the new financial year this process is reversed. The native helpers, about one thousand in number, representing nearly thirty thousand members of native churches, confide in the missionaries and the missions; the missionaries and the missions confide in the Committee; the Committee confides in the Board; and the Board rests in quiet assurance of faith in the pastors, churches, and individual donors, who, during the coming year, before September 1, 1889, will contribute into its treasury, not grudgingly, but cheerfully, several hundred thousand dollars.

But the question is immediately suggested, How large is this faith? How *many* hundred thousand dollars does it feel assured of receiving during the coming months? Just here is where the "prudential" side of the Committee opportunely comes in. It would be an easy and a pleasant task to appropriate at the beginning of the year, closing one of the most fruitful years we have ever known, one million dollars for the year to come. This amount could be judiciously and economically distributed among our growing missions, and would be most heartily welcomed and carefully used by our missionaries; and it is all sorely needed for the proper development and growth of the work under our care. Indeed, the missions are all suffering year by year because they fail to receive their proportion of this amount. A most delightful service it would be for the Committee to appropriate this entire sum, and most refreshing and animating would be the foreign correspondence connected with such an appropriation. But would such an appropriation be wise? Action might be taken at this Annual Meeting which would make it wise; but until such action is taken, action which would practically secure the reception of the one million dollars during the coming year, it certainly would not be an intelligent faith which should appropriate it.

#### THE PRINCIPLE INVOLVED.

The principle upon which the Board through its Committee now acts is both liberal and conservative. It appropriates whatever it may reasonably expect to receive from regular and ordinary sources, founding its expectation upon the average receipts of the three or four preceding years, usually allowing a margin for advance, and then adds to this amount all further pledges beyond what may be expected from regular sources, these pledges sometimes amounting to several thousand dollars. The purpose of the Committee is to appropriate not one dollar beyond what it may reasonably expect to receive, and to withhold from appropriation not one dollar received. Every dollar received is needed, and many thousand dollars more, to meet specific requests from the missions waiting these specific additional offerings. So that each additional gift adds precisely so much to the work, and every gift withheld lessens the work precisely to that amount. There has never been an hour in the history of the American Board, and there is no probability that there ever will be, when it could declare that it had either all the money or all the men it needed. It is always asking for a hundred more missionaries and a hundred thousand dollars more money, and it will continue so to ask so long as it is faithful to its trust, and that "Lord over all," who "is rich unto all that call upon him," continues to bless us. For the work we are undertaking is simply immense, far beyond the conception even of those whose views are broadest;

and the amount we accomplish, vast as it sometimes seems, when estimated by certain imperfect measures of comparison, is small, exceedingly small, when contrasted with the opportunity and the obligation. Our financial outlook, therefore, is decided by the amount we may reasonably expect from regular sources *plus* any additional amounts which may be pledged, or which may be received during the year.

#### THE PRINCIPLE APPLIED TO 1888-89.

Applying this principle to our immediate outlook, it is probably a fair statement to say that we may rely, for the financial year upon which we are now entering, 1888-89, from ordinary donations, legacies, and miscellaneous sources, including what may be received from the Woman's Boards, upon about five hundred thousand dollars. On this we may calculate with reasonable assurance, because the intelligent faith which anticipates it is not only a faith enlightened by experience, but also a faith which will manifest itself, as such faith always does, by wise and well-directed effort through various instrumentalities, to secure the desired result — the happy conjunction of faith and works. But this provides for only five hundred thousand dollars, one half of the amount needed. Suppose we lower, for the time, our estimate of the imperative need, — as the young men who presented their petition to the General Association of Massachusetts at Bradford in 1810 lessened their number from six to four lest the churches should feel unable to meet so large a demand, — suppose we lower our estimate and say that, for the proper annual support of our missions, as now enlarged and enlarging, we need not less than seven hundred and fifty thousand dollars. The question immediately arises: To what sources shall we look for the additional two hundred and fifty thousand dollars? And we reply: From what remains of the two special bequests which have been set apart by the Board for new missions and enlarged work, to be distributed over a term of years, it may perhaps be safe to take for the coming year, as the maximum, about one hundred thousand dollars. This leaves one hundred and fifty thousand dollars to be still provided for. Of course it cannot be appropriated by the Committee unless it is pledged beforehand.

#### AN ADDITIONAL \$150,000 CALLED FOR.

Is there any method by which this additional one hundred and fifty thousand dollars can be substantially pledged at the present Annual Meeting? When an inquiry similar to this was incidentally suggested during the devotional hour at one of the sessions of our meeting in Portland in 1882, our late revered and honored Vice-President, Hon. William E. Dodge, arose with much tenderness of feeling and immediately declared his purpose to double his subscription during the year to follow, making it, instead of twenty-five hundred dollars, five thousand. Had he known that four months from that time the Master would call him to his heavenly home, would he have done otherwise? Others followed spontaneously and heartily with similar pledges. The additional amount thus received that year reached the goodly sum of forty-five thousand dollars; and the impulse imparted by that movement went into the permanent regular receipts of the three years which followed. At the commencement of the present financial year, shortly after the last Annual Meeting, such sums, additional to their regular contributions, were so cheerfully promised by a considerable number of individuals, including a pledge of an extra five thousand dollars from the gentlemen who every week sit around the Prudential Committee table, that, as the result, supplementary appropriations were made by the Committee to the amount of over thirty thousand dollars, greatly to the relief of several of the missions. May we confidently look for the continuance of these contributions during the coming year, and for such an increase from other donors that the sum total may reach the needed additional one hundred and fifty thousand dollars?



## A SECOND ANNUAL OFFERING SUGGESTED.

Could the Board unitedly and heartily recommend to the churches which are accustomed to contribute regularly to its treasury a second annual offering for the educational or evangelistic departments of its broad and varied work, or, if any prefer, for the great and growing missions of Japan and China, this would seem to be no more than might be appropriately asked for the foreign work, which unites under one organization the six departments now represented by six organizations on the field at home.<sup>1</sup> Another suggestion may be appropriately made. The annual subscription to our Board during recent years of one generous donor, not a member of a Congregational church, is five thousand dollars. Is it too much to believe that there are five, possibly ten, members of Congregational churches included in our great constituency, who may do the same? Three or four individuals are accustomed annually to give twenty-five hundred dollars each. Would it be an unreasonable expectation if their number increased to twenty? Six or eight subscribe with cheerful alacrity one thousand dollars each. May there not be at least fifty who will do the same? What if one hundred persons should subscribe five hundred dollars each? What if five hundred should subscribe one hundred dollars each? Such a movement, we have reason to believe, would go through the churches and change with glad celerity a thousand tens to fifties, and a thousand fives to tens. One of the churches in Boston so honored itself during the year under review that its annual contribution to the American Board advanced from a little over five thousand dollars to a little over ten thousand dollars. What if this excellent example should be followed, and during the coming year a similar record should be given of six other churches, one in New York, one in Brooklyn, one in Chicago, one in Minneapolis, one in St. Louis, and one in San Francisco? Nothing would so uplift churches, pastors, and individual donors in all the cities and towns of our great land for a permanent advance in every department, not only of Christian benevolence, but of earnest Christian activity and personal spiritual consecration, as such a movement as this. Might not such a movement be so inaugurated at this present meeting that it should not only make the meeting, but the whole succeeding year, memorable?

## EMPHASIS OF THE GROWING WORK.

Surely the wonderful manner in which the Lord has blessed the missionary work during recent years may well call for such an expression of gratitude from ten thousand thankful hearts. Africa, which ten years ago received from the treasury of the American Board \$20,000, now asks for \$45,000; Turkey, which then received \$157,000, now asks for \$210,000; India's call has moved on from \$85,000 to \$110,000; China's, from \$40,000 to \$90,000; Japan's, from \$40,000 to \$120,000; the Pacific Islands have advanced from \$34,000 to \$50,000; Papal lands, from \$28,000 to \$42,000; while over the whole wide field the urgent summons comes for an increase

<sup>1</sup> Attention is called to the following extract from the Home Department Report of 1884: "Two years ago, in their Home Department Report, the Prudential Committee suggested that there were good and sufficient reasons why the American Board should receive, beyond the ordinary offerings from the churches, a special additional annual contribution for our *enlarged educational and evangelistic work* of not less than one hundred and fifty thousand dollars. Last year they presented the same idea in a special paper, entitled 'Our Annual Financial Problem,' modestly putting the suggestion into the form of an inquiry, and at its lowest figures, thus: 'Is it too much to expect, from our nearly four thousand Congregational churches, an annual additional contribution for the broad foreign missionary work, which reaches one hundred millions of perishing men, of not less than one hundred thousand dollars?' To this suggestion, the Committee on the special paper, the Rev. Dr. C. L. Goodell, chairman, added their cordial approbation in these words: 'As our home work makes several collections a year to meet its various necessities, it is recommended that a second contribution a year be taken in behalf of some special department of the foreign work, like that of publication or education.' The Prudential Committee, feeling that the reasons for this special contribution are more imperative each year, would be glad if it should be heartily welcomed by individuals and churches."

of not less than \$275,000. During the same period the number of our missionary stations and out-stations, each a centre of light in the surrounding darkness, has moved forward under the divine blessing from 600 to 1,040; our corps of missionaries from 371 to 472; our higher educational institutions from 41, with 1,500 pupils, to 126, with 7,500 pupils; our native church membership from 14,000 to 31,000, and the children and youth under Christian instruction from 26,000 to nearly 43,000. Shall we not recognize this great opportunity, widening in every direction, and shall we not enter in and take possession with an overflow of glad freewill offerings, the sure precursor of the mighty and abundant outpouring of the divine Spirit? Why should we not know the beginning of this great advance movement here and now?

## OUR MISSIONARY OPPORTUNITY IN CHINA.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[*Presented at the Annual Meeting at Cleveland, Ohio, October 3, 1888.*]

THE Church of Christ draws her inspiration for aggressive service from two distinct sources. She looks to the past, and from the great and momentous deeds of Christian history derives the unwavering assurance of success in fresh and onward movements. She also looks to the unerring Word of God, and from the majestic sweep of prophecy and promise is taught to expect a growth and power far beyond all that the past has achieved. Nothing can be proposed that seems to her too difficult to attempt; for either something like it has been already accomplished, or the task proposed lies clearly in the line of Christ's advancing kingdom and all obstacles must at length give way. The past alone, though full of cheer, is never the measure of the future. Christ's kingdom broadens with the flowing years and is ever attempting new problems and greater tasks. The lever that turned the old Roman world from paganism and persecution to faith and devotion, and that lifted barbarian Europe to Christian civilization and liberty, is able to bear a greater strain. He who has made it and who wields it is divine; and by this token we conquer.

1. Probably no greater or more difficult task has been attempted by modern missions than the Christianization of the Chinese people. It is doubtful if any graver problem lies before the Christian Church in the coming years. The contrast here between the forces at work and the difficulties to be encountered is acute in the extreme. A rapid survey of the facts in the case will make this evident.

1. The Chinese are at once the oldest, the most numerous, the most exclusive, the least understood people on the face of the earth. The interval between the thoughts, the traditions, the tastes, the aspirations of this people and those which make up our inner life is nearly as great as can well be conceived. Here in the centre of the Oriental world, facing the sea along a coast of above three thousand miles, in a territory, the natural seat of empire, which exceeds the whole continent of Europe in extent and constitutes one tenth of the habitable globe, amid natural conditions of climate and soil which have made intercourse with the rest of the world needless, and which have sustained a teeming population for a period far outrunning the entire history of the longest lived states of ancient or modern times, — here this nation has dwelt since Abraham went out from Ur of the Chaldees, and here it abides to-day with un-failing numbers and unbroken strength. It is the only spectacle of the kind which history presents or the world has ever seen.

2. The capacities of the land, the resources of its soil, its mines, its rivers and lakes, not only are not exhausted, they have scarcely yet been fairly explored or put to the

test. There is no reason, drawn from these considerations, why a more numerous people for a thousand years to come should not occupy this imperial domain and enjoy still increasing wealth. Its great alluvial plains are as fertile and inexhaustible as the valley of the Nile, its mountains are rich in iron and precious metals, its coal-beds would meet the present demands of the world for a thousand years, and great rivers open a highway to the sea from every province for the commerce of the land.

The number of the people is even more wonderful and inconceivable than the extent and resources of the land. A sober and careful estimate makes the present population of the empire about 400,000,000, or one fourth of the human race. No one can fully realize what these figures mean; words can only suggest the vast proportions of this fact. The Chinese outnumber the citizens of this land as six to one; three empires as populous as the Roman state under Augustus would not equal this nation; the entire continent of Africa contains scarcely half as many people; Europe, including England and Russia, falls behind this tremendous host. To attempt the Christianization of such a populous nation, enjoying a common literature and history, living under one government, and peculiarly bound together by the ties of blood, of religion, and of custom, is a sublime undertaking, fitted to awaken the profoundest interest, to inspire the most ardent zeal, and to call out the mightiest energies of the Christian world. The conversion of the Roman Empire, a splendid achievement of the early Church, pales before such an attempt. The conversion of the European States, a deed full of meaning and vast consequences, was not so great a task.

3. The civilization of this people is at once an obstacle and a source of encouragement in missionary work. It has been developed in the closest relations with the moral and religious system taught by Confucius. The philosophy of life and the doctrine of the world and the theory of government which he inculcated are inwoven with the very tissues of Chinese thought and life and worship. With many features that are interesting, with many truths that are valuable, as a whole it is an inveterate obstacle to the discernment and welcome alike of the Christian faith and of western thought.

At the same time the native powers which have developed and applied and preserved this wonderful civilization are by this very fact proved to be of no common order; they are fully equal to the comprehension, the welcome, and the enthusiastic propagation of the high truths of the gospel. Such a people give rare promise for the future, when once God and redemption and the powers of the world to come have taken full possession of their hearts and lives. How clearly they can discern the truth; how steadfastly they will hold to the truth; how tenaciously will they defend it; how boldly will they spread it abroad to the ends of the earth!

4. The characteristics of this people promise the best things when once they have been touched and transformed by the power of Christian faith. It is the standing complaint against the Chinese, whenever they come into contact with other peoples, that they supplant all other races, that they absorb labor and all gainful callings, that they amass wealth where others could scarcely find a livelihood, that they thrive even under obloquy and persecution, and much more to the same effect. This is not said in their praise, neither is it the testimony of prejudiced friends. But what a compliment is thus paid to them! Industry, thrift, enterprise, persistence, endurance; why, these are the very qualities out of which great nations are built, and noble histories are enacted, and the world's progress is advanced. That selfishness, and conceit, and exclusiveness, and pride, and other moral defects are found in conjunction with these traits is not strange in the least, and makes nothing against the substantial basis of national greatness laid in the qualities enumerated above. They show the need this people have of the gospel and its renewing power; they rather impel us to more active labors in their behalf than dissuade us from them. Set individual character on a new basis, let the life of this people be permeated with the gospel and made instinct with



Christian love, and into what splendid forms will it not organize itself, and of what great deeds and wide beneficence will it not prove itself capable! The Chinese have never yet been understood; they are an enigma to every other people on the globe: they never will be comprehended until sought out by Christian love and re-created in the image of the Lord. The worth of every soul and the significance of every nation are freely conceded; the argument for missionary work among every people and for every human creature is clear and resistless. But the number and character of her population, and the greatness of her power and promise, do add a distinct and powerful emphasis to the argument for China's evangelization, and make the attempt seem one of the grandest and most commanding in which the Church of Christ has ever been engaged. The existence of this great people, with their peculiar genius and gifts, and their wonderful preservation through so many centuries and such violent revolutions, and their position and relations to other nations of the earth, these all are so many providential proofs of a great and as yet unfulfilled mission, which must deeply impress every thoughtful mind and powerfully appeal to every Christian heart. The greater the territory they occupy, the more widely they scatter themselves among the islands of the sea, the neighboring peoples, and the distant nations of the earth, the more momentous the problem of their evangelization, the richer and wider the blessing their faith can bring.

5. China has been known to the Western world for nearly three thousand years; never has she quite sunk below its horizon. She has been visited, and something of her vastness exposed, but the effort at comprehension and permanent communion has been but fitful, and has often died away. It is not a little significant to note how providence is compelling the great Christian powers of *our day* to face this problem; how active and persistent the *Chinese question* is becoming in America, in Australia, in the South Sea, in the policies of Great Britain and Russia. "The Chinese be upon thee," is the haunting dread of many a land, and the trouble will not cease until Christian love has had its rights, until this people have been won to an abiding-place in the kingdom of Christ. This is a question beyond the composing of armies and ironclads, which neither treaties nor embassies, neither congress nor parliament, can solve. It is the debt of Christian love which we owe to the greatest empire and the most populous nation of modern times, a debt which nothing but the gospel of our Lord, freely given and exemplified in thousands of lives, and held up to their view till its wonted miracle is wrought, can ever quite discharge. Let the Chinese, sought out with patience and won with Christian love, become a new creation in Christ Jesus; at once all jarring collisions, all violent antipathies, all divided interests, will cease, and the Christian Church will be doubled in volume and in power. Words are powerless to convey, the imagination fails to comprehend, the meaning and grandeur of such a miracle; and yet this is *the very task* which God appoints to our times, and by a thousand voices is bidding us to attempt boldly and at once. This is not the only great enterprise to which the age is summoned; at home and abroad, many another august undertaking lies immediately before this generation and cannot be neglected. But this, also, is upon us, in all its vast dimensions and unfathomed meaning; God does not permit us either to ignore it or to evade it. And it becomes us to face our whole duty and measure the unspeakable privileges of our times by the unparalleled opportunities God has set before us. The sun has looked on nothing like it since Saint Paul and his companions were led forth of the Holy Ghost to the evangelization of the Roman Empire. And *we* are the chosen of God for this august service.

II. The work is not new. A glance at its history will be in place.

1. It is eighty-one years since the modern missionary movement began in China with the heroic labors of Robert Morrison, of the London Missionary Society; it is almost sixty years since the American Board sent out Messrs. Bridgman and Abeel

to lay foundations in Canton. Step by step other societies have been drawn to this field, until to-day they number thirty-three; and their stations are planted in hundreds of cities and towns scattered through seventeen provinces. These fourscore years have yielded large results, among which we may name the translation of the Bible into the classic language of the empire and into many dialects, and the preparation of no inconsiderable Christian literature; the gathering of numerous churches; the opening of many schools of higher grade; and a great and most important medical work and work for women.

2. Morrison and his associates, Bridgman and his compeers, for many years had no legal rights in the empire, and no liberty to teach the gospel to any of the people. By wonderful steps, including unjust wars and unequal treaties as well as nobler means, the nation has been opened, and its people made accessible to the foreign teacher; until to-day the missionary has a recognized legal standing everywhere in the empire, and is at liberty to visit every province and city and home and preach the gospel to all these hundred millions of souls. Within two years the peaceful nature of the missionary work and its wholesome influence have been recognized by official proclamation, and the people have been summoned to accord to these foreign teachers of virtue the courtesies belonging to welcome and valued guests.

3. Other striking proofs of change also appear. The traditional worship is shaken, and is losing its hold even where it has not fallen into utter neglect. A movement toward the introduction of the western arts and sciences, answering to the moral stir just named, is gathering force, has already brought the telegraph, and is bringing the railway, steam machinery, the western school, and the press, to coöperate in hastening the overthrow of the old and the rising of the new age. In this period of transition and change peculiar facilities are offered, and peculiar needs exist, for the introduction of that faith which is the cherishing atmosphere of all those other gifts from the western world. We speak here not of any desire the people have for the gospel, but only of certain external conditions which favor its coming. This remarkable situation is not directly traceable to the influences which have originated with missionary labors. It is the result, rather, of more general tendencies of a wider range, which, under God's providence, have been a long time working toward the same end. In a negative way there is thus a preparation for the coming and spread of the gospel which also is God's voice to the Christian nations.

4. Protestant missionaries have been in the field long enough to make their characters and errand known; they are no longer dreaded as the forerunners of political intrigues and wars; they are generally respected, often trusted, sometimes loved. The difference between Jesuits and Protestants is seen and understood, and this fact has relieved all missionary operations from a heavy burden of suspicion and obloquy, and has much facilitated their success.

5. In the view of some, Protestant missions in China seem to be slow of movement and scanty in results. The tables of statistics, while really hopeful and encouraging, have a lean and barren look beside those from some other mission fields. But these fourscore years since Morrison, single-handed and alone, entered the empire, like David with sling and stone daring the mail-clad giant of Gath, have necessarily been filled with the work of laying foundations and bringing the field and the work to view. A most difficult language must be mastered; a strange and complex literature must be studied; an ancient and unique civilization must be comprehended; the most rigid barriers, sacred by centuries of usage and venerable by timeless prescription, must be overcome and broken down; the Bible must be translated, and a Christian literature produced. It is not strange in the least that twoscore years passed before any noticeable impression had been made, or that even now the number of communicants is no larger. In spite of all this, however, a great work has been accomplished; the

foundations of Christ's kingdom have been laid deep and strong. The fathers have not toiled in vain, even though they have toiled out of sight. Everywhere in China to-day the results of this hidden, heroic work begin to appear; and to the instructed eye the success appears glorious beyond all praise. Augustine, of England, closed his eyes to earth ere one small kingdom of the heptarchy was fairly Christianized, and he might well have regarded his mission as of doubtful success. But on the very foundations which he laid his successors patiently built, and the glorious structure of the English Church arose through the centuries, and still remains the joy of the whole earth. This preliminary work is fairly done in China. Not every province is occupied, not every city is possessed; but the Church of Christ in China emerges to view, and nothing insurmountable hinders its rising to fairer, larger proportions in every city and village from the Chinese Sea to Turkestan, from Siberia to the Himalayas.

6. The difficulties of the language and the hardships of the work, it may be thought, excuse us in a measure from this field. But a moment's thought must correct this view.

We are here in the earth, as Christ's disciples, for the healing and help of the world, and the debt of Christian love includes without partiality every nation and every soul. Our part is service, full of self-denial and hardship and toil, and not unmixed with sorrow and with loss. It is a shame for us to choose *this* part of the service God appoints because it seems to us easy and attractive, and to pass *those* parts by because they are unwelcome and hard. Many an easier path lay before the nation when treason sought its life than that which led through Vicksburg and Gettysburg and the Wilderness to Appomatox; but there was no other which it was worth her while to choose. Such heroism is the very atmosphere not of specially favored souls, but of Christian discipleship itself. "If any man follow me, and hate not father and mother, and wife and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple." The question of ease we may not raise; the question of duty alone is ours.

7. The missionary force now at work in China bears no comparison with the needs of the field. Twenty years ago there were 14 ordained men under the Board in China; ten years ago the number was 17; in the same missions there are to-day 24 ordained men; a gain of five men for each decade. But the total number of communicants in China in the last ten years has increased from 13,500 to 32,200; all the work has more than doubled, and the opportunities are immeasurably greater. At such a rate we shall never finish our part of the work in this great empire. Matched with the rapidly opening opportunities in these fields this essentially stationary condition of the force is a humiliating fact to confess. We seem but *playing* at the evangelization of this people. The latest statistics show a total foreign force of 489 ordained men, and 221 single women engaged in the work, supported by 1,491 native helpers. Considered in themselves, this seems like a goodly array of missionaries. But when we recall that 400,000,000 souls receive all their Christian teaching from this body, the situation changes at once. We know nothing in this country that begins to suggest the facts: here you must go far to find a region where every family and almost every soul does not have some tolerable knowledge of Christ and his salvation. We are more than 60,000,000, with an evangelical church for every 600 people in the land. In China not one in 400 ever heard the name of Christ, or has as yet had the opportunity of hearing that name. Under such comparisons, how the number of Christian laborers in China dwindles and comes to seem as nothing compared with the need! No one deems the missionary force in Micronesia too large, and yet in a total population of 100,000 seven men are at work, or one to every 14,000 souls. In China the rate is one to every 818,000 souls. Let any one visit Constantinople, a city of 800,000 people, where Christians real and nominal number several thousands, and consider the standing and prospects of the gospel there. If he can at all realize the facts which surround him he will be



sensible of an overpowering feeling of hopelessness and dismay as to the ultimate evangelization of that vast population. But what if he were the only one in all that countless multitude who knew the gospel or honored his Lord! And yet that is virtually the situation of each one of the Christian preachers now in the Chinese Empire. Can it be that this crying need and this sublime opportunity are understood and appreciated by the Christian churches to-day? Is the remarkable conjunction of open doors and accessible millions *there*, with increasing wealth and unexampled multitudes of highly educated Christian youths *here*, seen and its meaning understood? So vast an enterprise as the Christianization of China would have bewildered and oppressed our fathers. But step by step, through such events as the conversion of the Sandwich Islands, of the Fiji Islands, of Madagascar, and the great triumphs of the cross in Burma and India, the faith and the courage of Christendom have been tested and enlarged. And now this supreme task is offered to our zeal. It will draw heavily on our resources as nothing before has done; but the wealth in the hands of Christian people is increased beyond all conceptions of our fathers. It grows ten times as fast as it is applied to Christian uses. Nothing but the most liberal giving continued through long periods can deliver us from the perils which are induced by our enormous wealth and aggravated by its hoarding. It will call for great numbers of our youth, of the choicest and the best among them all. But the land is full of young men and women, thoroughly competent for just such tasks, needing high enterprises and heroic deeds in order to apply their youth and culture and power to worthy ends, who can be spared from all other places for this splendid service without loss to any interest or any cause; nay, with infinite gain to the spirit and life and aggressive power of all the churches of the land. They have come to the kingdom for such a time as this. That deep, sad need, which no tongue can tell, and that glorious field, on the one hand, and this array of blooming youth on the other, are mated by the wise and unerring hand of providence. What is needed, what is plainly demanded by Christian duty, is that young men and women should go to these fields by scores and by hundreds, and throw their young lives with calm and unflinching enthusiasm into the scales that are to lift China and its millions out of selfishness and vain conceit into the liberty and light of the children of God. They should go to China as Judson went to Burma, as Moffatt and Livingstone went to Africa, as Logan went to Micronesia, choosing to spend life and strength to build there the kingdom of peace and truth, and joyfully staking their all upon that. And the consecrated wealth of our churches should be dedicated to the same high end; and all American Christendom should be touched and glorified by the sublime purpose to win China to the Lord, whatever it may cost and however long the victory may be delayed.

The familiar story of the Roman monk, who became Pope Gregory the Great, and the inception of the mission to England has a deeper meaning than at first appears. Touched by the sight of the fair-haired, sweet-faced English boys in the slave-market, and moved to seek their salvation, he inquires after their people and land and king. When told that they are Angles from Deira, and that Aella is their king, he makes a happy play on these names, declaring that they shall become *angels* and, snatched from *God's wrath*, shall sing forever the *hallelujahs* of heaven; and gives himself no rest until the gospel is borne to England and the germ of English faith and liberty is planted there. It was the happy inspiration of Christian love that quickened his vision and opened his heart to forecast the future of a great nation, and to lay its deep foundations in the Christian faith.

Would that the same divine gift might come to hundreds and thousands of our youth, unavailing to their view the greatness of China's future in the counsels of heaven, and firing their souls with the quenchless purpose to plant her soil thick with Christian institutions and to fill her hearts and homes with the light of God.

## Letters from the Missions.

### East Central African Mission.

#### INHAMBANE.

MR. RICHARDS writes of the death of Mrs. Lincoln, of the Free Methodist Mission. It is not thought that it was in any way caused by the climate. He says:—

“There has been little new that I can report save the printing of a copy of the native laws for the Portuguese commandant, and the fact that our house has been a general hospital for the last three weeks, the commandant and quartermaster having both been considerably ill with fever. They are kindly disposed persons, and we were glad to serve them.

“Our school work is getting into an advanced form, and we are in the midst of speculations for its future. We have eleven pupils who are all working for their board, and studying; but this eleven will soon be doubled. I think that if we should make suitable effort we could have fifty pupils here within the year. As it is, we are obliged to have those now present in our house every evening, and the constant looking after sewing, hoeing, teaching, etc., keeps Mrs. Richards for the most part occupied. The school is of a private character at our own expense, and with the regular working hands, who always study, it makes a school of twenty-two regular pupils with no expense to the Board. This is only a tentative measure till we are able to show whether it will prove to be an indispensable aid to our work.

“A matter of great importance is that we have two acceptable men, with their wives, ready to locate as teachers and preachers if there were any funds for such a purpose. If we had a sum of two dollars and fifty cents a month each for these two men who are now able to teach, I am persuaded that it would be the wisest investment we could make at the present time.”

Mr. Richards says that twelve pounds per annum will support these two families in the field where they are so much needed. Shall he have the money?

### European Turkey Mission.

#### DEDICATION OF A CHURCH AT SOFIA.

MR. LOCKE reports the dedication of a new and commodious brick church at Sofia, the capital of Bulgaria, July 29. The building cost about \$4,000. Nearly two fifths of this sum was given by the people themselves.

“The work in this place is under the care of the Bulgarian Evangelical Society and the building is the fruit of the efforts of Mr. Tsanoff, the preacher. The audience was estimated to number from five hundred to seven hundred. His Royal Highness Prince Ferdinand accepted an invitation to be present, although upon his arrival with some of his suite, he informed the committee that he could remain but ten minutes. He, however, remained twenty minutes, and on leaving, his secretary handed to Mr. Tsanoff several pieces of gold, in behalf of the Prince, which amounted to nearly one hundred dollars. This was all the more pleasant as no intimation had been given that such a contribution was hoped for. The mayor of the city was also present. He said to the committee: ‘If you will present a petition to the city council, we will grant you some assistance.’

“The new church building is on one side of the city, but if the present growth continues it will soon be in the midst of new buildings. The growth of the city is very rapid. It is now supplied with an abundance of clear, cold water brought from a neighboring mountain. The building is ample enough to accommodate a large congregation. We commend this church to those who love our Lord and Saviour.”

#### THE COLLEGIATE AND THEOLOGICAL INSTITUTE, SAMOKOV.

The report of this institution for 1887–88 shows that fifty students have been in attendance, which is an increase upon the attendance in former years. Twenty-seven are members of the church, and twenty-four have enrolled themselves in the theological department.

"The spiritual condition of the school was not such as to satisfy the teachers during the first half of the year, but on the day of prayer for colleges, much interest was manifested. Almost all of the unconverted students expressed their determination to lead Christian lives. We cannot yet determine what are to be the permanent results, but we believe that some have turned from death unto life.

"Better work has been done in the Industrial Department than last year. Without the aid of this department, quite a number of the students would doubtless have been unable to continue in the school. The new Industrial Building is the gift of the wife and children of the late Mr. Henry N. Beers, of New York, and a tablet over the door will show that the building is erected to his memory. This building is conveniently arranged for putting to work about thirty-five pupils. The amount received into the treasury of the school from its pupils, \$1,776, is larger than in any previous year, and we hope that this is a step in advance towards self-support."

#### CHRISTIAN WORK IN SERVIA.

Mr. Clarke, of Samokov, visited Belgrade, the capital of Servia, in July, to meet his daughter. While there he met a Mr. Mackenzie, a wealthy Scotch gentleman, about whom we have previously heard as an earnest Christian, and who, although engaged in business, seems to make it his chief object to do good, and to let his light shine in a country where little missionary work is done by organized societies. He commands the highest respect of all classes. Mr. Clarke says:—

"Mr. Mackenzie is doing a grand work as a layman in Belgrade. He is now building what is practically a church, although, as he said, there are no church members and no preacher. He proposes to have useful lectures given by persons who are ready to aid in this work. He also has Bible-women, etc.

"From what I learned in Belgrade, I was more than ever impressed with the value of the mission work in Bulgaria to

the whole Bulgarian nation, lifting them above the Servians in many respects."

Mr. Clarke was invited, with Mr. Mackenzie, to dine with the Servian Minister of Foreign Affairs, another guest being the highest ecclesiastic of the national church, who is to be the president of the body which is to try the divorce case of the king and queen. The wife of the Minister is the daughter of an English Wesleyan minister.

#### Central Turkey Mission.

##### MARASH.—AFTER THE FAMINE.

MR. MARDEN writes:—

"The special cry for bread has ceased both in the city and villages for the present. The five hundred liras we were able to use in the last of the winter and spring was so carefully applied in bread and flour to the hungry, that many lives were saved and thousands of helpless and hungry ones were able to pull through till the harvest. The new harvests were abundant, but a very large portion of the grain is owned by wealthy men who will store it up for higher prices. Business of every kind is still prostrate, and though the poor in one way and another manage to find food this summer, they look forward to the coming winter with great anxiety.

"Thousands are now living upon the gleanings they gathered in the recent harvest, which will soon be exhausted. The weather has been hot and bad, and the poor people, weakened by the insufficient food of the past winter, have broken down with fevers. A week ago I visited Marash from our mountain retreat, where I am now writing, when the deacons from the different churches came to me with a pitiful account of the malarial fever that prevails among the poor. The sick are found in almost every house. In some cases long rows of sick lie in the street in the shade of the walls. Many whole families have neither food nor medicines. The benevolent, having helped the poor all winter, and then met with heavy losses in the recent great fire, are disinclined to do more at present. Our preachers report a similar state of things from the villages."



## AINTAB. — THE GIRLS' HIGH SCHOOL.

Miss Graham writes : —

"This year we graduated a class of ten bright, promising girls, and we have every reason to hope that all of them were Christians. They were noted as a class of strong, energetic characters, qualities in which the girls in this country are rather deficient. We hope a great deal as the result of their teaching. Only three of them were from Aintab; the rest were from the out-stations. Our examinations and graduating exercises passed off very nicely, and we were surprised to see so many Armenian and Catholic priests come to the graduating exercises in the first church."

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Eastern Turkey Mission.

## HARPOOT. — THE LEAVEN AT WORK.

MR. BROWNE writes : —

"Our work is slowly moving forward. To an outsider it would seem as if the discouraging features predominate, but it would be a superficial judgment. The extraordinary poverty of the people aside, during the thirteen years of my stay in Turkey, I never have seen more hopeful indications. A great change is taking place within the Armenian church itself. This is unheralded, forms no feature in our reports, finds no recognition in yearly statistics, but to one long enough in the country to compare the signs of the times with those of former years, many might be shown of richest promise as indicating the very extensive influence of the leaven of the gospel when it receives no outward recognition.

"Though hardly wise to speak of these in detail, they may be seen first in the noticeable change of attitude of the Armenian ecclesiastics, from highest to lowest, toward missionaries and toward our helpers, extending to frequent invitations to us even to preach in some of their larger churches. Secondly, in the general demand in their church upon priest and bishop to give them something answering to our exposition and sermon, so that for our colporters to sell these ecclesiastics

Bible dictionaries, commentaries, and Goodell's Sermons, ceases to excite comment; and thirdly, in the notable advance of their schools, indicated not a little by their procuring our best teachers and textbooks."

## MARDIN. — LETTER FROM A NATIVE PASTOR.

Mr. Dewey sends a translation of a letter which he had received from Pastor Melki, of Midyat : —

"No doubt you ask about the work. Thank God! it is good in Midyat itself, and so in Bati too there is progress, but in Kerboran there is a quarrel among the brethren. Now that, as I suppose, is on account of the quantity of grain which was given them as aid for the poor, for they say that Shemas Ibrahim, the helper to whom the distribution was intrusted, had 'respect of persons,' and gave to the rich and passed by the poor. May God help them!

"Now as regards ruin and wickedness, matters have reached the lowest state. There has been a battle before Kefra. Osman Timur fell upon some villages with his wicked soldiers, but there were slain for him two of his sons. So there was war in Kefr Joze, and three or four were killed and many wounded. The *kaimakam* (lieutenant-governor of the district) has risen upon them; we shall see how the matter will turn out.

"Our school has gotten a name of honor, and the officials send their children to us. One day the *kaimakam* came and officials with him, and there was an examination before him with gymnastic exercises. So the pupils showed what they had acquired.

"I will speak of Hanna Sara, head-man of Basabreena, who spent a short time in Mardin trying to get an order from the government to establish him in his place. Then he came to the Midyat government, and by God's permission was hindered so that he spent about three months here; and in this God had a purpose, for he had intercourse with the brethren, and religious conversation. He is shrewd and

reads Syriac well, and God opened his heart, and so he made progress until now we have hope in him that he has become a true Christian. And he says: 'As God has done me this favor, for the rest of my life, by as much as I was formerly diligent in *berbereyat* (barbarism), for worldly ends, by so much now must I, by the help of God, spend my life for the progress of the gospel. When I go back to Basa-breena, I wish you to send me a teacher, and God will push his work in that chain of villages.'

"Also one who was accustomed to drink *arrak*, and play cards in the coffee-houses, a man reckoned not upright. Twelve days ago there was religious talk between him and Melki, son of Shemas Jurjis. The brother Melki spoke to him of faith in Christ, that it is free, and was repeating to him the saying that to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. On this very saying he reflected a little, and then in a loud voice said: 'I believe! I am saved, and have full hope in the salvation of Jesus.' And so he clung to this word with a strong hand, and to whomever would talk with him he would say, 'I believe in Jesus, and am saved.' And for this there rose upon him persecution from the priests and his own family and all the Syrian community, but he grows strong in his thought, and says to them, 'If ye believe not thus, ye have not salvation.' And according to what we have seen in this person, our opinion is that God has wrought in him a wonderful work, and now he is joyful in what he has gained and ceases not from attendance at church. There is from him a great impression upon the Syrians, as they see a marvelous thing found in him, and so another has become persuaded with him, and now they both continue in attendance at church."

#### KINDERGARTEN EXAMINATION.

Mr. Dewey writes:—

"One event of the week just closing deserves special mention. Last Wednesday Miss Nutting's kindergarten closed

its first year. A large company was in attendance all day, and great interest was taken in the recitations, and in the various gymnastic exercises, motion songs, paper-weaving, and the like. Perhaps to most of those present there was no further thought than that this school afforded amusement for the children, but some of us who have seen so much of the obtuseness of those with whom we have had to do, thought we saw the rising dawn of a better day. Some years ago one of our most intelligent helpers said to me, 'Our children seem bright enough in early life, but after a few years they become dull and stupid. Why is it, and how can it be remedied?' The answer to the last part of the question, at least, was evident here. Powers of observation are being developed, perceptions quickened, little hands are becoming deft and skilful, habits of promptness and accuracy are being formed. At the close of the exercises of the day, the pastor of the Mardin church briefly expressed appreciation of the work the school is doing, and aptly described it as supplying a link in the educational system which has hitherto been lacking, and for lack of which results have hitherto been so unsatisfactory. The year has been a grand success, if we can only keep it going."

#### Marathi Mission.

SHOLAPUR. — THE BRAHMANS AND CHRISTIANITY.

MR. HARDING, in referring to the comparatively few conversions among men of high caste and mature minds in India, during the last twenty-five years, says:—

"One reason doubtless is the greater watchfulness of the Brahmans and their greater efforts to keep away from the truth and to keep others away. Formerly it seemed to them an impossibility that any of their number should embrace Christianity; but from occasional conversions they see there is real danger, and many are determined to have nothing to do with the subject; and if they attend mission schools where the Bible is taught there is a constant effort on their part and on the

part of others to neutralize the Christian influences thrown around them. The Brahmins are now not only anxious for their own caste, but they often show great interest in the lower castes, simply to keep them away from Christianity. I could give you many instances illustrating these assertions. Yet knowledge of the truth is increasing, and more and more men see the absurdity of caste and the folly of idolatry; and the break—perhaps on a large scale—must come before long."

#### AHMEDNAGAR.—AN INTERESTING CLASS.

Miss Julia Bissell has temporarily taken some classes in the high school and college, and is especially interested in a daily Bible lesson which she has with a class of twenty to thirty young men, all but four of whom are Hindus. She says:—

"It would be difficult to name any other way in which the truths of Christianity could be brought before just this class of young men as they are day by day in this and the other Bible recitations of the institution. They could not be reached by street preaching, for they are students, and are busy over their books most of the time out of school hours; not by the Sunday preaching service, for few of them ever come to the church. Only by an institution like this, for which Mr. Smith has labored so indefatigably, and to which they would be attracted by its complete curriculum of preparatory and collegiate studies, could they be reached at all. And it is a matter of genuine and agreeable surprise to me to see how well, as a rule, they work at these lessons. The great majority of them come with their lessons well prepared, and they answer well and thoughtfully too. As an instance of this latter statement I recall one morning when we had been dwelling on the first chapter of Mark. I asked, at the close of the lesson hour, what there was in the chapter which seemed to them especially worth remembering. One of them suggested the miracles recorded there; another, the fact that the disciples followed him straightway. A third said the voice from heaven,

'Thou art my beloved Son,' etc.; a fourth said he would remember the solitary prayer of Jesus and the fact that he did not perform his miracles for the sake of being famous, but charged those who were healed not to spread it abroad. For a Hindu boy, this last answer seemed to me very creditable, to say the least.

"The boys are, I am glad to say, free with their questions, which are usually good, and ready to discuss fairly. In talking of the unwashed hands, one day, as I was explaining to them that with the Pharisees this was a meaningless form, one lad asked if baptism were not also only a ceremony. I was glad to have him ask the question, for it showed thought on his part and gave me an opportunity to defend this Christian rite before an unusually intelligent class of young Brahmins. Some of these students have been in this high school for many years, and their general knowledge of the Bible is very good indeed.

"I was much interested one day to get their thoughts about faith and prayer. We were speaking of the faith that could remove mountains, and I asked if they all believed that God would indeed honor the prayer of faith. A Mussulman boy at once rose to his feet and said he believed true faith would make all things possible, and almost immediately after a Parsee lad added that true faith meant faith in the wisdom as well as the power of God. They seemed much impressed, a moment or two later, by a reference to the death of the professor whom they loved and honored. When asked whether they did not believe that if it had been best for the college in God's sight he would have raised up from the bed of sickness and restored to them again their professor, there was an instant's deep silence in the room, and without one dissenting voice they all answered 'Yes.' I thought what a beautiful tribute to the memory of Professor de Regt was the reverent hush that fell upon them the instant his name was mentioned. And the eyes of many of them were filled with tears quickly.

"Pray for this Bible class, and ask others to join with you."



*Madura Mission.*

## MADURA. — HINDU OPPOSITION.

MR. JONES again writes respecting the newly awakened zeal and opposition of the Hindus which we noticed last month. One of the Hindu preachers has been very persistent in his opposition.

“One evening while I was preaching with one of our parties, he had a crowd on the opposite side of the street, and kept the crowd shouting at the top of their voices during the time that I preached, in order that I might not be heard. As we were preaching in our own premises and conducting a work which had been in progress for more than two years, and as this man with his minions persistently strove to interfere with our work, to annoy us and create ill-feeling among the Hindus against our people, I brought the matter before the police, and asked that we be protected in the enjoyment of our rights. The police thereupon investigated the matter, charged the man with disturbing the peace, and urged the magistrate to bind him over to keep the peace. The case was tried before the Brahman magistrate, and has created a great deal of feeling in the town. The Hindu Tract Society of Madras employed half a dozen of the best lawyers of the town to defend him. Through their ingenuity and through the sympathy of the Hindu magistrate, the case was finally dismissed.

“I much regret that the matter was brought before the courts at all; yet I trust that it has taught this man a good lesson; for he has made us little trouble since he was permitted to resume his preaching. The only thing I greatly regret is the bitter religious feeling which it has engendered.

“I am not sure that the case has yet ended (though I hope it has), since both the superintendent of police and the chief magistrate of the district are very indignant at the decision, which they may reverse.

“In all this I am glad to say that our work has suffered very little. We have kept up our street preaching services

though stones have been occasionally thrown at us, and the people for awhile kept aloof from us. I am glad to say that the audiences are again as large and as attentive as ever. And I hope they will so continue. Our schools also, which have been the chief object of their attack, have suffered little, except one of the girls' schools. The high school received large accessions at the beginning of the second term, July first, and is now in a more prosperous condition than it has been for a couple of years. I do not fear that any branch of our work will suffer long, though orthodox Hindus are strenuous in their opposition at present. I am also very gratefully disappointed in the fact that the work of our Bible-women, which comes so preëminently near to the homes and hearts of the people, has been scarcely interfered with.”

“The Lord's Supper, which was celebrated at the East Church last month, was an occasion of special interest and comfort to us all, for we not only welcomed into the fellowship of saints nine beautiful girls from Miss Swift's Normal School, — beautiful in their simple, happy faith, as in their promising future, — but I baptized and received to the church a woman who was one of the fruits of our Bible-women's work.”

## DINDIGUL. — PREACHING TOURS.

A letter from Mr. Hazen shows that the Hindu opposition mentioned above is felt in other places. He says: —

“In Dindigul and Palani tours we are experiencing the same opposition from Hindu preachers as they have experienced in Madura and elsewhere. It is a check upon our work at the large centres, but the work away from these centres was never more promising.”

In Dr. Chester's absence for needed rest in this country, the general care of the field has fallen upon Mr. Hazen. He gives a glance at the work and methods at that station.

“Since the beginning of the year Dindigul station has been in my charge, and I have had time to become well

acquainted with the field. I am pleased with Dr. Chester's system of work and with most of his men. Twenty-nine schools are maintained, and the gospel is systematically preached in a large number of villages. During twelve days of nearly every month our mission agents are on the itineracy. In this way the gospel message is proclaimed once every year to the inhabitants of every village in Dindigul station, comprising about one hundred and fifty villages, and in many places it is preached much oftener. Whenever possible, I have gone with the men and found it a source of great enjoyment. At no point did we experience opposition, but everywhere the 'people received us gladly.' At convenient places we had moonlight preaching. At such times, although our audiences were heathen, they spread blankets upon the ground and sat through the entire service of singing, scripture reading, prayer, and preaching as quietly as any audience at home."

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### *Ceylon Mission.*

#### FROM NATIVE PASTORS.

LETTERS have been received from the pastors of six of the churches in the Jaffna field. They contain items of interest respecting each church. In some it is the death of prominent members who have rendered a long and helpful service; in others it is the accession of new members; and in all the evidences of progress and the hope that the churches have entered upon a new era of growth, — to all of which we regret that we can make only a brief reference.

Pastor John of the Moolai church refers to the death of Mr. Breckenridge, the founder of that church, and to the last, one of its chief pillars, and also for several years the chief teacher in the Batticotta English High School. "While holding this position he was appointed by the government, Inspector of 'grant-in-aid' schools, and he conducted himself as a consistent Christian and lent himself to the spread of the gospel. He was held in

high esteem. He spent much of his leisure in holding meetings in school bungalows, and in encouraging Christians, and conversing with non-Christians. We are greatly afflicted in his death, and the grief at his loss is widespread, extending even to the island of Ceylon, where he was also known."

#### WIDESPREAD RELIGIOUS INTEREST.

The most important and the most prominent item, however, in all these letters is a general religious awakening among the Christians of the island. This happy result seems to have been brought about, in part, through the instrumentality of brethren from without. We will quote a few paragraphs from different letters.

"First, Rev. Messrs. March and Porter, of America, appeared among us and prophesied that the Lord was soon to revive his work here, because many churches in America were praying for this blessing, and they said, 'Ye Christians of Jaffna, be ready to obtain this blessing this year.' In March, two other messengers, Rev. Mr. Grubb and Colonel Oldham, of England, came among us with zeal and filled with the Holy Ghost, and they held meetings in all parts of Jaffna, without confining themselves to any particular mission. After their arduous labor of ten or twelve days, the most of our Christians began to awake from their long slumber. In May, two other brethren — Mr. Clark, a lawyer, and Mr. Paul, an evangelist, both natives of India — came as messengers of heaven, and gave living testimony as those who had risen from the dead. Conference meetings have been held by them in nearly all the fields of the three missions, with marked results. Almost all the churches have been awakened and led to consecrate themselves anew. The presence of the Spirit has been manifest in all these meetings, and it has given us a taste of heavenly joy. We have long desired and looked for such a happy time as this in Jaffna. Some of the heathen have also been awakened."

The Oodooville pastor, in writing of the brethren from India who came among

them, says: "Both of them were once bigoted Sivites and opposers of Christianity." He also says: "As a partial result of this awakening, twelve were received into our church last Sunday, one of whom was a staunch Sivite priest belonging to a temple adjoining our boarding school. A spirit of prayer is apparent in this church and elsewhere, and an earnest desire to save others. We hope and pray that nothing may hinder God's work among us."

The Oodopitty pastor, in referring to a prayer-meeting held at one of the out-stations, at which heathens as well as Christians were present, says: "We all felt the presence of the Holy Spirit. Almost all the Christians cried to God for mercy. Christian women who never prayed in the presence of men, and especially in the presence of the heathen, shed tears at their own unworthiness and prayed earnestly for the salvation of this people. The meeting continued from six till eleven o'clock in the evening. Some of the heathen have been awakened and express a desire to become Christians."

Among the accessions to the churches, eight are from the Jaffna College at Batticotta, and ten from the Oodopitty Female Boarding School. Of the latter, at least five were from heathen families. Fifteen other girls from the school asked to be admitted but were deferred.

#### TESTIMONY OF THE MISSIONARIES.

Dr. Hastings writes from Batticotta:—

"You will rejoice with us at the awakening, especially among Christians, in Jaffna. I have never seen the Christians so earnest and interested in the conversion of those about them as now. There is interest at all our stations—more at some than at others. In the College there is much religious interest. Christian students are awake, praying much and laboring for the conversion of those yet out of Christ. There have been two or three rather remarkable cases of apparently genuine conversion among the non-Christian students, and other cases of great interest. Pray for us that the work may go on until

all our students are brought to accept Christ."

Mr. W. W. Howland writes from Oodoo-ville, July 30:—

"We have much cause for gratitude for the religious interest which has extended to all the churches of our mission and both the English missions. The interest thus far has been principally among the Christians and those connected with Christian families. Christians have been awakened to new life and consecration, some confessing that they had not been truly converted.

"The change in the priest whom the pastor mentions is marked, and he seems very decided, and is very active in Christian duty. His conversion has caused much excitement among the heathen. A large meeting was convened in a heathen temple near us, and a Brahman called from the town to preach to the company gathered. His preaching was principally against the Bible and Christianity. Tracts were distributed, entitled 'Jesus is but a Man.' Some of the heathen who went to the meeting were disgusted and left. We hope the interest may continue, and that we may see greater results."

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#### Japan Mission.

KUMAMOTO.

MR. CLARK writes as follows respecting the work at this new station:—

"The one-year-old Boys' School closed with one hundred students, and well organized for a permanent existence and an increasing power for the spread of Christianity among the 8,000,000 of Kiushiu. Just before the year closed, the school moved into the first new building of its own, erected by the Japanese at a cost of about \$700, and having rooms which, crowded, accommodate about seventy-five students. The money raised for the building was likely to be insufficient, and it was decided to put in paper-covered windows instead of glass, a great misfortune, though seemingly unavoidable. But the young people of Brooklyn came to the rescue and gave the fifty dollars necessary



to put in glass, a comfort to student eyes which the young men fully appreciate. This building is already overcrowded and another as large is needed at once. \$750 is a very large amount for our Christian people in this part of the country to raise. I wish that some of the American friends of Japan and the cause of Christ would lend that much to the Lord by investing it in this second building. The teaching of these bright, eager young men is work that is interesting. To this work about three hours a day was given by us missionaries. The rest of the teaching was given by Mr. Ebina, who is at the head of the school, and by other Japanese.

"The Girls' School was organized in November last, also a Japanese enterprise. It began with eight young ladies, and grew steadily till at the close of the year it numbered forty. Miss Martha Clark is the foreign teacher in the school, and to her shaping and energizing influence is largely due the growth and success of the school. They too are moving for a much-needed building of their own. The influence of such schools as a means of evangelization is very great. Many from these two schools have enrolled themselves among the Christian people during the past year, and nearly all of these young people are regular attendants, with Bibles and singing-book in their hands, of the church services, the Sunday-school, and the weekly prayer-meetings. The eagerness to learn, which is almost universal in young Japan, makes this people very accessible to the gospel. So many of the young men of this city understand a little of English, and are so very desirous of knowing more, that it has been comparatively easy to gather a class of them to read the English Bible. I began a Sunday morning class in January last. The average attendance has been about eighteen, and for the last month or more much larger than that.

"Several of our city policemen came to the Sunday class, and after a time a hearty invitation came from them that I take a Bible class of policemen exclusively. I was glad to accept, and owing to the

fact that the men are on duty alternate days we had to make two classes; each class numbers about ten. I met with the men at one of their boarding houses from 4.30 to 6 P.M. We all sit on the floor, not Turk fashion but Japanese fashion, with our feet under us, a position very uncomfortable to a foreigner; nevertheless, the hours with these men are greatly enjoyed, because they want to learn and ask so many questions about what we read."

#### ITEMS FROM OKAYAMA.

Mr. Pettee writes:—

"In June Mr. Rowland and I called in all our evangelists and some others for a two days' conference on work in the Okayama field. There were present twenty men and three women, besides us missionaries. The sessions were held in my study, Pastor Koki, of Takahashi, presiding. The reports were very encouraging.

"All the time was occupied in discussion of working questions. We had expected to give half a session to looking over the proposed constitution of 'The Church of Christ in Japan,' but even that was crowded out. Perhaps one of the best results of the meeting was the extension of local boundaries in the thought of the Japanese.

"Heretofore the cry has been Okayama *ken* for Christ, and the *ken* feeling has been steadily rising for years, ever since Pastor Kanamori used to plead so strongly with the Christians of city and town to become interested in something outside their own church, and his rallying cry was always: 'Okayama *ken*, with its million of people.' And now the *ken* is outgrown. Its neighbor on the north and its neighbor on the west are linked with it, and the new cry is, 'The three *ken* field.'

"I made a final tour six days long into the country, before leaving for summer vacation. The heat was almost overpowering, worse than last winter's cold, but the Christians were very thoughtful of my comfort; for example, they kept a man vigorously fanning me with an immense fan through a side door while I was speaking on the hottest afternoon. We visited

four places, one for the first time, held three communion services, baptized eighteen people, repaired one baby-organ, and did what personal work was possible.

"As we must leave the work for a time of vacation, it is a great comfort to feel that it is being cared for by so many and such faithful hands. Counting Kyoto students doing home missionary work for the summer, there are not less than twenty-two pastors and evangelists in the employ of the churches in Okayama field, by far a larger force than ever before in its history."

#### CHURCHES ORGANIZED.

Mr. Atkinson, of Kobe, writes:—

"The church in Hashi-hama, distant from Imabari four miles, was organized July first with twenty-one members. But six of the twenty-one are men. The church is self-supporting. It cannot get a pastor at present, so it employs an evangelist, and arranges with the Matsuyama church for one week's labor every month from its pastor. The Imabari church has to wait another year before the young man it has called graduates. In the meantime

it employs a couple of evangelists for home and outside work.

"On the seventh of July a church was organized at Takanabe, a place on the island of Kiushiu. Mr. Cary has the honor of having begun work there. The church begins its new life by resolving to give one tenth at least for the Lord's work. Of course it sets out as a self-supporting institution.

"The government is more exacting now about passports than it has ever been during my life in Japan. Just what is meant nobody knows. Foreign merchants do not care about stringent passport rules. They rarely visit the interior. And commercial enterprise is so on the alert that Japanese merchants press their wares on the foreign merchants in the open ports, and come on for the purchase of goods. Missionaries and missionary teachers are the ones most inconvenienced. I presume it is the hope that these being hampered will make a cry about it in the home papers, and so hasten on the readiness of foreign powers to accept the Japanese government terms when treaty revision is again considered."

## *Notes from the Wide Field.*

[Matter prepared for this department is necessarily omitted on account of the extended papers given.]

#### AFRICA.

UGANDA.—The latest tidings from Mr. Gordon, the English Church missionary in Uganda, were dated March 7, at which time all was quiet. The mission boat had been taken away and a watch set upon Mr. Gordon's movements. Though Mwanga, the king, was more friendly, the natives were forbidden to attend any services, and the sale of Christian books had been stopped. The king had invited another member of the Church Missionary Society to come to Uganda, and Mr. Walker had left Usambiro March 31, to join Mr. Gordon. It is believed that the new missionary may help to convince Mwanga that the English and Germans do not, by their annexations of territory, mean to remove him from his throne, or to punish him for the murder of Bishop Hannington.

THE ZAMBESI MISSION.—The French mission upon the Upper Zambesi has been greatly afflicted by the death of its medical missionary, M. Dardier. He had long suffered from fever, and finally sank under a severe attack on the twenty-third of February last. On the twenty-seventh of March the bereaved mission was further tried by the death of the infant daughter of M. Jalla. The letters which brought these sad tidings

give also a sombre picture of the situation of the mission at Sesheke. The greater part of its members have been successively attacked by fever, their cattle have been decimated by sickness, and finally, a native war has been raging around them, and its victims have fallen at their gates. No violence has, however, been offered to the missionaries. They themselves desire that their losses should not cool the ardor of the home churches, but only purify it. "I trust," writes M. Jalla, "that the death of Dardier will not discourage any of those who think of one day joining us. It is very evident that here one feels himself like the bird upon the bough, always ready to depart, but on the other hand one feels always more vividly how precious it is to be in the hands of God."

## PERSIA.

MEDICAL MISSIONS. — *The Church at Home and Abroad* contains extracts from a most interesting letter of Dr. G. W. Holmes, of Tabriz, showing that medical missionary work in Persia is having great influence. Missionary physicians are stationed at four centres, Teheran, Hamadan, Tabriz, and Oroomiah. Dr. Holmes, after some hesitation, has accepted the position offered him as physician-in-chief to the heir apparent to the Persian throne. The Crown Prince had requested that he should delay his departure for America, and in the meantime the Ameer, the governor-general, who is spoken of as able and powerful, was supposed to be fatally sick and Dr. Holmes was called to take the entire charge of the case. To the surprise of all the Ameer recovered. Subsequently the infant daughter of the Crown Prince was restored to health, the case being put in charge of the same physician. Dr. Holmes received public thanks and a robe of honor. In his present position there are no restrictions upon his engaging in Christian work. Already he has had frequent and earnest discussions with the Crown Prince upon the comparative claims of Christianity and Islam, and the gospel has been faithfully presented to the Prince. Another happy circumstance is the desire of the governor-general that his household shall receive instruction from the ladies of the mission in various feminine accomplishments, his carriage being sent regularly for the teacher. Aside from the direct influence which these missionaries may exert, it will be made clear in the eyes of all that they are not to be regarded with suspicion. Their motives and aims will be so understood that the prejudice against them must yield.

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## Miscellany.

## BIBLIOGRAPHICAL.

*Robert Morrison, the Pioneer of Chinese Missions.*  
By William John Townsend. London. S. W. Partridge & Co. pp. 160. Price, 1s. 6d.

We rejoice to see the story of this remarkable man told in such a clear and attractive way. It is a good book for the young or for the old. One's faith in God and in the power of man, through the grace of God working in him, must be greatly stimulated as the history of Robert Morrison is reviewed. And in these days, while the work of missions is advancing so rapidly in the Chinese Empire, it is well to consider the difficulties encountered by

this first Protestant missionary who attempted to give the gospel to the millions of China.

*Home and Work by the Rivers of Eden.* By Rev. M. P. Parmelee, M.D., missionary in Turkey. 12mo, cloth, pp. 197. Philadelphia: The American Sunday-school Union.

This book is a description of life in Turkey, the customs of the people, missionary work, including tours over the mountains and plains of Eastern Turkey, and it covers chiefly the district occupied by the Erzroom station. Dr. Parmelee has resided in Turkey for twenty-five years, most of the time in Erzroom and



Trebizond, and he has had abundant opportunities to become acquainted with the homes and habits of the people. He has given in this volume matter of much interest both to old and young. It is an instructive book, nicely illustrated, and worthy of wide circulation.

*Odds and Ends; or, Gleanings from Missionary Life.* By Rev. C. H. Wheeler, D.D., of Harpoot. Congregational Sunday-School and Publishing Society. Price, \$1.25.

This is a book of 200 pages, by the well-known missionary, Dr. Wheeler, of Harpoot, Turkey, author of "Ten Years on the Euphrates," and some other volumes which have had a wide circulation. It is of the same general character as the previous volumes, and is, in a sense, supplementary to them. It abounds in incidents, as may be inferred from the title,

and gives a glimpse of missionary life in the Harpoot field. Incidentally it reveals the character of the people, the methods employed in their elevation, and the character of the men and women who are engaged in the work. It is an interesting book and may well be placed by the side of Dr. Wheeler's other books on the shelves of Sabbath-school libraries.

#### BOOKS RECEIVED.

The following books come to us from the Congregational Sunday-School and Publishing Society:—

*Little Johnny Twoboys.* By Julia Holmes Boynton. Pp. 57. Price, 60 cents.

*Chubby Ruff, and other Stories.* By Rev. George Huntington. Pp. 200. Price, \$1.

*Bertha Gordon.* By May Kingston. Pp. 118. Price, 75 cents.

*Mary's Story.* A tale of the days of Louis XIV. By Mary E. Bamford. Pp. 145. Price, \$1.

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## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

*For a blessing to follow the Annual Meeting of the Board:* that with thanksgivings for the past, there may be a resolute carrying out of the plans formed; that men and means may be speedily forthcoming for the proposed enlargement; and that on the whole Church of God there may be such an outpouring of the Spirit that Christians shall be brought into full sympathy with Christ in his purpose to redeem the world.

### ARRIVALS AT STATIONS.

August 4. At Benguella, West Africa, Rev. Thomas S. Woodside and wife, and Miss Sarah Bell.

August 31. At Constantinople, Miss Eliza Fritcher and Miss Clara H. Hamlin.

August —. At Niigata, Japan, Miss Jane Cozad and Miss Gertrude Cozad.

September 24. At Monastir, European Turkey, Miss Mary L. Matthews.

October 7. At Tientsen, China, Rev. William S. Ament and wife, Rev. Henry Kingman, Miss Lizzie B. Pierson, and Miss Anna M. Vetter, the last named on her way to the Shansi Mission.

### DEPARTURES.

October 13. From New York, Rev. Edward Chester, M.D., and wife, returning to the Madura Mission. Also Rev. Frank Van Allen and wife, to join the same mission.

Mr. William D. Marsh, son of the late Rev. Dwight W. Marsh, D.D., of Mosul, Eastern Turkey, sailed on the same steamer, to be connected with Jaffa College, Ceylon.

### MARRIAGES.

September 20. At Constantinople, by Rev. Edwin E. Bliss, D.D., Rev. Willis W. Mead to Miss Harriet N. Childs, both of the Central Turkey Mission.

September 12. At Chicago, by Rev. B. F. Leavitt, Rev. Frank Van Allen, M.D., to Miss Harriet D. Gurnee, both under appointment to the Madura Mission.

### DEATH.

October 12. At Boston, Rev. William Ireland, of the Zulu Mission. [Further notice next month.]

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. An appeal from Christians in China. (Page 468.)
2. The summary of the work of the American Board for the year 1887-88. (Page 480.)
3. The opportunity in India. (Page 484.)
4. The opportunity in China. (Page 496.)
5. The advance called for. (Pages 362, 368, and especially 494-496.)
6. Religious quickening in Ceylon. (Page 508.)
7. Interesting items from Bulgaria. (Page 502.)
8. Items from Japan. (Pages 510, 511.)

## Donations Received in September.

### MAINE.

Cumberland county.	
Gorham, 1st Cong. ch. and so.	38 65
Portland, West Cong. ch. and so.	10 00
Standish, Cong. ch. and so.	6 00—54 65
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Bucksport, Elm-st. Cong. ch. and so.	75 94
Orland, Mrs. H. and E. Buck, for Dr. Blodget,	15 00—90 94
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Bangor, Central Cong. ch. and so.	75 00
Somerset county.	
Skowhegan, Cong. ch. and so.	14 25
Union Conf. of Ch's.	
Lovell, Cong. ch. and so.	5 00
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Limerick, Cong. ch. and so.	11 00
York, 1st Cong. ch. and so.	41 00—52 00
	291 84
Legacies.—Bar Harbor, Mrs. Mary Roberts, by Trustees Cong. ch.	100 00
	391 84

### NEW HAMPSHIRE.

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Alstead, 2d Cong. ch. and so.	4 00
Hinsdale, Cong. ch. and so.	8 64—12 64
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Hanover, Dartmouth Coll. Cong. ch.	54 75
West Lebanon, Cong. ch. and so.	4 00—58 75
Hillsboro' co. Conf. of Ch's. George Swain, Tr.	
Bedford, J. P. George,	2 00
Manchester, C. B. Southworth,	25 00—27 00
Rockingham county.	
Stratham, Cong. ch. and so.	37 00
	135 39

### VERMONT.

Bennington county.	
Bennington Centre, 1st Cong. ch. and so.	140 39
Bennington, 2d Cong. ch. and so.	16 01
Dorset, Cong. ch. and so.	32 00—188 40
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Lyndon, 1st Cong. ch. and so.	25 37
St. Johnsbury, No. Cong. ch. and so., to const. MARGARET DAKIN and PAUL F. HERRICK, H. M., 200; South Cong. ch. and so., 32.53,	232 53—257 90
Chittenden county.	
Essex Junction, Cong. ch. and so.	20 00
Underhill, Cong. ch. and so.	7 90—27 90
Franklin co. Aux. Society. C. B. Swift, Tr.	
St. Albans, Cong. ch. and so.	100 00
Orleans county.	
Barton, Cong. ch. and so.	20 35
Lowell, Cong. ch. and so.	10 00—30 35
Rutland county.	
Pittsford, Mrs. Mary P. Hammond,	3 00
West Rutland, H. W. Humphreys,	50 00—3 50
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Waterbury, Cong. ch. and so.	8 39

Windham county Aux. Soc.	
Brattleboro', Centre Cong. ch. and so., m. c., 18.81; H., 5,	23 81
West Brattleboro', Cong. ch. and so.	14 45
Westminster, Cong. ch. and so.	14 00—52 26
Windser county.	
Hartford, 2d Cong. ch. and so.	35 60
Springfield, A member of Cong. ch.	350 00—385 60
	1,054 30

### MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch. and so., m. c.	3 94
So. Dennis, Mary Nickerson,	5 00—8 94
Berkshire county.	
Otis, Cong. ch. and so., 15.80; Rev. S. W. Powell, 10,	25 80
So. Egremont, Cong. ch. and so.	24 56
Williamstown, 1st Cong. ch. and so.	10 65—61 01
Bristol county.	
Mansfield, Cong. ch. and so.	14 19
Brookfield Association.	
Warren, Cong. ch. and so., with other dona., to const. J. A. MANLEY, H. M.	75 00
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Andover, South Cong. ch. and so., in part, 150; Mrs. John Smith, 10,	160 00
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Newburyport, Prospect-st. ch.	25 00
Essex county, South.	
Manchester, Cong. ch. and so.	30 35
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So. Hadley Falls, A friend,	5 00
Hampshire co. Aux. Society.	
Easthampton, 1st Cong. ch. and so.	66 62
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Cambridge, North-ave. Cong. ch. and so.	410 62
Cambridgeport, Pilgrim Cong. ch. and so., m. c., 35.13; do. Ladies' Miss'y Soc'y, for work of Rev. J. K. Browne, Harpoet, 50,	85 13
Everett, Cong. ch. and so.	14 04
Lexington, Hancock Cong. ch. and so.	13 70
Lowell, 1st Cong. ch. and so.	72 00
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Ashby, Cong. ch. and so.	10 70
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Dedham, Cong. ch. and so., 197.86; E. Paul, 5,	202 86

Dover, Cong. ch. and so.	12 42
Hyde Park, 1st Cong. ch. and so.	24 82
Milton, 1st Ev. ch., Two friends,	10 00
Wellesley, A friend, for school care of Rev. C. F. Gates, 100; for na- tive helpers in Mr. Gates' care, 100,	200 00
Weymouth and Braintree, Union Cong. ch. and so.	70 00
Wollaston, M. H. Swift,	10 00—530 60
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Wareham, Cong. ch. and so.	10 00
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Halifax, Cong. ch. and so.	9 07
Hanson, Cong. ch. and so.	8 34
Plympton, 1st Cong. ch. and so.	12 00—29 41
Suffolk county.	
Boston, Union ch., by C. P. Adams, 1,000; do., m. c., 9.63; Mt. Vernon ch., 1,000; Park-st. ch., 61; Trin- ity ch. (Neponset), 27.85; South Ev. ch. (W. Roxbury), 46.38; Eliot ch., m. c., 8.64; H. Moore, memo. trust, by E. K. Alden, Res. Legatee for Hadjin school library, 25.81,	2,179 31
Chelsea, 1st Cong. ch. and so.	31 00—2,210 31
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
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Grafton, Evan. Cong. ch. and so.	77 93
Millbury, 1st Cong. ch. and so.	60 85
Sutton, Cong. ch. and so.	40 00—178 78
	4,708 11

## RHODE ISLAND.

Providence, Rev. N. W. Williams,	20 00
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## CONNECTICUT.

Fairfield county.	
Fairfield, 1st Cong. ch. and so., m. c.	133 95
Trumbull, Cong. ch. and so.	24 35—158 30
Hartford county. W. W. Jacobs, Tr.	
Bloomfield, Cong. ch. and so.	9 00
Buckingham, Cong. ch. and so.	2 00
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Unionville, 1st Ch. of Christ,	14 30
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Salisbury, Rev. Jno. C. Goddard,	1 50
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New Haven, Edward S. Swift, for Mrs. Marshall Gaine's work, Ky- oto, Japan,	20 00
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Ledyard, A friend,	5 00
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	623 08

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	782 17

## NEW YORK.

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Julia Treadwell, 100,	200 00
Bay Shore, Cong. ch.	20 02
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Buffalo, 1st Cong. ch., R. W. B., to const. Rev. JOHN L. FRANKLIN and PHEOB L. LANDEFELD, H. M.	200 00
E. Bloomfield, "Hillside Family Mis- sion Band," for Anatolia College,	13 17
Homer, J. M. Schermerhorn,	200 00
Jamaica, J. E. Phelps,	4 00
Java, Cong. ch.	13 00
Keene Valley, Cong. ch.	5 60
New York, H. W. H., to const.	
LUCIEN C. WARNER, H. M.	100 00
Orient, Cong. ch.	26 67
Panama, D. D. Swezey,	5 00
Sayville, Cong. ch.	11 41—899 87

## PENNSYLVANIA.

Altoona, O. S. D.	5 00
Philadelphia, Charles Burnham,	100 00—105 00

## NEW JERSEY.

Closter, 1st Cong. ch.	9 25
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## VIRGINIA.

Hampton, "Cash,"	30 00
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## LOUISIANA.

New Orleans, John M. Ordway,	40 00
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## OHIO.

Berlin Heights, Cong. ch.	7 00
Chatham Centre, Cong. ch.	27 65
Claridon, 1st Cong. ch.	22 19
Harmar, Cong. ch.	126 70
Mesopotamia, Cong. ch.	6 40
North Bloomfield, Cong. ch.	6 58
Oberlin, 2d Cong. ch.	100 50
W. Williamsfield, Cong. ch.	4 00—301 02

## INDIANA.

Terra Haute, Mary H. Ross,	17 00
Waveland, Annie E. Brush,	5 00—22 00

## ILLINOIS.

Aurora, 1st Cong. ch.	51 11
Beecher, Cong. ch.	17 20
Chicago, Millard-ave. Cong. ch. add'l, 14.69; C. F. Gates, for 13 boys in Mardin High School, 260; W. H. Rice's Bible Class, for Mr. Bart- lett's house, Kyoto, 25,	299 69
Freeport, L. A. Warner,	26 00
Normal, Cong. ch.	21 42
Ottawa, 1st Cong. ch.	31 00
Wheaton, Mrs. W. K. Guild,	5 00—451 42

## MISSOURI.

Bevier, Welsh Cong. ch.	3 90
Breckenridge, Cong. ch.	7 75
Eldon, Cong. ch.	8 00—19 65

## MICHIGAN.

Benton Harbor, Cong. ch., 8.27; Rev. W. H. Brewster, 5,	13 27
Calumet, Cong. ch.	256 46
Frankfort, —,	5 00
Imlay City, Cong. ch.	2 00
Romeo, Cong. ch., 47.50; Watson Loud, 10,	57 50
St. Joseph, By Rev. J. V. Hickmott,	33 10
Union City, A friend,	100 00—467 33

## WISCONSIN.

Appleton, "In Memoriam J. D. W."	5 00
Ripon, 1st Cong. ch.	27 00—32 00



## IOWA.

Davenport, Rev. Julius A. Reed,	25 00
Grinnell, Cong. ch.	24 89
Harlan, Cong. ch.	8 75
Monticello, Cong. ch., 25; Ladies'	
Miss'y Soc'y, 20,	45 00
Montour, Cong. ch.	48 07
Ogden, Cong. ch.	3 25
Stacyville, Cong. ch.	8 03—162 99

## MINNESOTA.

Minneapolis, Plymouth Cong. ch., 25;	
Fifth-ave. Cong. ch., 4.34; Chas. A.	
J. Marsh, <i>extra</i> , 25,	54 34
St. Paul, Plymouth Cong. ch.	37 04
Winona, 1st Cong. ch., Young	
Woman's Miss'y Soc'y, for Miss	
Shattuck, Marash, Turkey,	20 00—111 38

## KANSAS.

Blue Rapids, Cong. ch.	10 00
Brookville, Rev. S. G. Wright, A	
thank-offering,	10 00
Diamond Springs, Cong. ch.	5 90
Dunlap, Cong. ch., m. c.	1 68
Wabunsee, 1st Ch. of Christ,	16 50
Wakarusa Valley, Cong. ch.	1 45
Wakefield, Madura Cong. ch.	20 00
Wellsville, Cong. ch.	2 00—67 53

## NEBRASKA.

Campbell, Cong. ch.	1 39
Franklin, Cong. ch.	5 35
Hastings, A friend,	10 00
Linwood, Cong. ch.	7 60—24 34

## COLORADO.

Colorado Springs, A friend,	100 00
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## DAKOTA TERRITORY.

Alexandria, Cong. ch.	5 10
Buffalo Gap, Cong. ch.	8 75
Esmond, Cong. ch.	2 50
Iroquois, Cong. ch.	3 00—19 35

## ARIZONA TERRITORY.

Nogales, Trin. Cong. ch.	17 00
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## MONTANA TERRITORY.

—, A friend,	2 50
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## DOMINION OF CANADA.

Province of Ontario.	
Maxville, Dr. J. Munroe (of wh. 50	
for Zulu Mission),	100 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, E. B. T.	80 00
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## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

Miss Harriet W. May, Boston, <i>Assistant Treasurer</i> .	
For school in Broosa, care of Helen	
L. Wells,	25 00
For Bible-woman in India, care of	
Pauline Root,	40 00—65 00

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,	
<i>Treasurer</i> ,	3,000 00

## MISSION SCHOOL ENTERPRISE.

VERMONT. — Brattleboro', Cong. Sab. sch.,	
for mission school in India, 25; Westmin-	
ster, Y. P. S. C. E., 5,	30 00
MASSACHUSETTS. — East, Granville, Y. P. S.	
C. E., 2.53; Fall River, Junior Miss'y	
Soc'y, for pupil, care of Mrs. S. W. How-	
land, Ceylon, 25,	27 53
CONNECTICUT. — Lebanon, Y. P. S. C. E., of	
1st Cong. ch., for Dr. T. L. Kingsbury's	
work, Bulgaria,	2 54
NEW YORK. — Cambridge, Cong. Sab. sch.	5 00
NEW JERSEY. — Bound Brook, Cong. Sab. sch.	25 00
OHIO. — Cuyahoga Falls, Cong. Sab. sch.,	
10.50; Dover, Cong. Sab. sch., 7,	17 50
MISSOURI. — Breckenridge, Cong. ch. Chil-	
dren's Soc'y,	75
MICHIGAN. — Detroit, Woodward-ave. Cong.	
Sab. sch., 17.80; Mt. Hope Mission Sab.	
sch., 2.25,	20 05
IOWA. — Dubuque, 1st Cong. Sab. sch., 8.75;	
Stacyville, Cong. Sab. sch., 5.52,	14 27
WISCONSIN. — West Salem, Cong. Sab. sch.	8 00
	150 64

## CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Searsport, Cong. Sab. sch.	1 68
VERMONT. — Cabot, Cong. Sab. sch.	1 20
MASSACHUSETTS. — Newton Centre, A. toward	
Miss Little's salary,	25 00
CONNECTICUT. — Haddam, Cong. Sab. sch.,	
soc.; New London, Friends in 1st Ch. of	
Christ, for work in Micronesia, 25.50,	26 00
NEW YORK. — Gaines, Cong. Sab. sch.	2 00
VIRGINIA. — Herndon, Cong. Sab. sch.	5 00
MICHIGAN. — Detroit, Trum-ave. Sab. sch.	22 00
IOWA. — Waucoma, Willing Workers, 7.30;	
Penny collection, 3,	10 30

WISCONSIN. — Lake Mills, A little girl,	10
KANSAS. — Pomona, Mrs. E. K. Newcomb,	25

Donations received in September,	13,204 52
Legacies received in September,	259 09
	13,463 61

## CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND.

## FOR FAMINE IN CENTRAL TURKEY.

## VERMONT.

Brattleboro', Cong Sab. sch.	10 00
Hubbardton, Mrs. Jas. Flagg,	4 00—14 00

## MASSACHUSETTS.

Adams, 1st Ch. Memorial Band,	5 00
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## NEW JERSEY.

Bergen Point, Miss Hetty Woodruff,	50 00
Orange Valley, Boys' Mission Band,	10 00—60 00

## ILLINOIS.

Chicago, Swedish friends,	5 32
	84 32
Previously received,	38,664 50
	38,748 82

# FOR YOUNG PEOPLE.

## A GALA-DAY IN CHINA.

BY REV. A. D. WINCHESTER, PAO-TING-FU, NORTH CHINA.

[The following account of occurrences which took place in Pao-ting-fu, in May last, is taken from a letter written by Mr. Winchester to friends in this country.]

THE occasion was the annual visit of a god, whose temple is outside the city, to a goddess, whose temple is within the city walls. The festival lasts about three days. First, the god is amused by theatrical performances in front of his own temple. Theatres are built in front of the majority of temples for this purpose, and the most grotesque things are done to please him. Comedies and farces are ludicrously performed by the hired buffoonists, as though they were bound to make the god laugh.

When we so plainly see how their idea of what will please their god reacts upon the people themselves, and they become assimilated to the character which they ascribe to the deities they worship, it magnifies in my mind the vast importance of earnestly "following on to *know* the Lord," and it darts one gleam of light into, and reveals more of, the marvelous depth of that word of the Master's, "And this is life eternal, that they might *know* thee, the only true God, and Jesus Christ whom thou hast sent."



CHINESE TRADESMAN.

This theatrical performance is followed by small offerings of various kinds, and the burning of large quantities of incense. Just here leaks out a small hint of the extreme earthliness of the religion of the Chinese. These offerings in the midst of festivities and buffoonery are doubtless prompted by what they would like if they were being entertained by theatricals—refreshments in between. Speedily the theatricals are resumed, and like the prophets of Baal on Mount Carmel, though they do not *cut* themselves and call, they *play* and call upon their god until completely exhausted and tired nature drops



CHINESE MUSICIANS.

down, unable to make another sound or motion. On the third day is the great procession, when his godship is brought into the city temple.

If the Christian world could have viewed that one pageant, methinks from henceforth there would be a marked increase in gifts and interest, or one would be compelled to answer in the negative that question, "When the Son of man cometh shall he find faith on the earth?"

The procession lasted the whole day, from early morn until late in the afternoon. Innumerable bands of music (if the crashing roar produced by the utmost expenditure of physical strength in thumping huge gongs and clashing a multitude of discordant cymbals, the shrill scream of lutes, clarionets, whistles, etc., all in different keys, can be called music) were alternated by troops of



players, acrobats, high-stilted pantomimists, knights in tournaments, jugglers, wrestlers, etc. The jugglers did really marvelous things. I have seen a good deal in my younger days, but nothing in acrobatic or juggling feats to compare with these. The remainder of the entertainment part of the procession was farcical and childish. The religious part, which comes last, is a most imposing and specious, but withal an unutterably sad, spectacle. Perhaps a word of explanation just here will enable you better to understand what I am about to say.

The god in whose honor this festival was held, when living on earth, was a great physician, and is now worshiped at Pao-t'ing-fu as the god of medicine. The Chinese as a people believe in confession, propitiation, and substitution. Of course it is with these, as with most things they think they know, a very vague and unreasoning belief. One method which the Chinese have of punishing a certain class of criminals is to

put the head and one hand through a *cangue*, a square made of boards in such a way that the prisoner cannot put his hand to his head or move about. He is perfectly helpless, and unless the passing public—for he is placed out on the street—take pity on him and feed him, he must starve to death. The crime for which he is thus punished is written on the board, and sometimes accompanied by a warning to the public not to give food to the prisoner on pain of death. Many a poor wretch has ended a miserable career by slow starvation in the midst of plenty, as a warning to the well-fed passers-by, who dared not help him if they could.



THE CANGUE IN CHINA.

In the last part of the procession was a large number of the *élite* of the city, with here and there one wearing a mock cangue ; that is, the prisoner's board above spoken of. Sometimes an infant in arms has one around the neck. These were to signify in the one case a voluntary assumption for the day of this symbol of sin and shame, either as penance for their own or some relative's sin ; in the case of the child, though not voluntary, it has the same meaning, with this additional : that it aims to secure the goodwill of the god of medicine, and thus preservation from sickness and death.

Following this large company of civilians are two massive censers, borne on long poles by a large number of men. As they moved along, the crowd by the way cast in their bundles of incense sticks into a common receptacle, and two men were kept constantly busy throwing it into the censers, the flames the while leaping higher than the low-roofed houses upon which we sat. The next scene, though more horrible and repulsive than the others, was, after all, only on a par with them. Thirty or more young men, from fifteen to forty years old, walk painfully slow and with measured tread, stopping at times for a few minutes to get their balance. Each one has his arms extended at right angles from his body and propped up by a beautifully polished stick reaching from hand to hip. From the fleshy part of each lower arm was suspended by an iron hook, sunk in the flesh, a steel censer full of burning incense. It was a strange, a sad sight ! For probably ten consecutive hours these intelligent-looking men bore that torture with the hope that that would atone for some of their own or their relative's sins, or secure the favor of the god of medicine on behalf of some sick friend, or in fulfilment of a vow conditionally given on the restoration of some loved one to good health. Are the heathen more ready to suffer for their false gods than we are to endure hardness for Christ's dear sake, though there is in the latter suffering at once a present beneficent ministry and reasonableness and afterward an eternal joy ?

The day's proceedings were closed by an event more tragic than anything I have mentioned. In front of the temple where the god was visiting was dug a deep, wide pit, into which an immense amount of incense was thrown and fired. There the grand oblation of the day was offered. A poor wretch who was intensely anxious for the recovery of a near relative, — some said it was his mother, — in order to propitiate the god and save the life of that relative by giving his own, leaped into the flaming pit and was speedily consumed. Of course his "good and glorious deed" was applauded, and his tablet will be worshipped from henceforth by all his relatives. Though more noticeable, was this poor man's sad fate any more hopeless than that of the thousands who here daily cross death's sullen stream, possessed of a like false faith ?

## ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Seventy-ninth Annual Meeting in the Music Hall, Cleveland, Ohio, Tuesday, October 2, 1888, at three o'clock in the afternoon.

### CORPORATE MEMBERS PRESENT.

#### *Maine.*

Joseph S. Wheelwright, Esq., Bangor.

#### *New Hampshire.*

Samuel C. Bartlett, D.D., LL.D., Hanover.

Alonzo H. Quint, D.D., Dover.

#### *Vermont.*

Rev. H. Fairbanks, PH.D., St. Johnsbury.

Geo. W. Phillips, D.D., Rutland.

#### *Massachusetts.*

Augustus C. Thompson, D.D., Boston.

Nathaniel George Clark, D.D., Boston.

Langdon S. Ward, Esq., Boston.

Joshua W. Wellman, D.D., Malden.

Edmund K. Alden, D.D., Boston.

Hon. Joseph S. Ropes, Boston.

Samuel G. Buckingham, D.D., Springfield.

Edwin B. Webb, D.D., Wellesley.

Theron H. Hawks, D.D., Springfield.

A. E. P. Perkins, D.D., Worcester.

Daniel L. Furber, D.D., Newton Centre.

Rev. John W. Harding, Longmeadow.

Hon. Arthur W. Tufts, Boston Highlands.

A. Lyman Williston, Esq., Florence.

M. McG. Dana, D.D., Lowell.

Charles C. Burr, Esq., Auburndale.

Elbridge Torrey, Esq., Boston.

Jonathan L. Jenkins, D.D., Pittsfield.

Sewall G. Mack, Esq., Lowell.

Thomas J. Borden, Esq., Fall River.

Cyrus Hamlin, D.D., LL.D., Lexington.

Elnathan E. Strong, D.D., Auburndale.

Albert H. Plumb, D.D., Boston Highlands.

Judson Smith, D.D., Boston.

Michael Burnham, D.D., Springfield.

Rev. Charles A. Dickinson, Boston.

G. Henry Whitcomb, Esq., Worcester.

Edward A. Studley, Esq., Boston.

Moses A. Herrick, Esq., Winchester.

Alexander McKenzie, D.D., Cambridge.

#### *Rhode Island.*

Hon. Amos C. Barstow, Providence.

Thomas Laurie, D.D., Providence.

Royal C. Taft, Esq., Providence.

#### *Connecticut.*

John N. Stickney, Esq., Rockville.

William Thompson, D.D., Hartford.

Burdett Hart, D.D., New Haven.

Jonathan N. Harris, Esq., New London.

Lewis A. Hyde, Esq., Norwich.

Azel W. Hazen, D.D., Middletown.

Elbert B. Monroe, Esq., Southport.

#### *New York.*

Richard S. Storrs, D.D., LL.D., Brooklyn.

Zebulon S. Ely, Esq., New York City.

L. Henry Cobb, D.D., New York City.

Rev. E. N. Packard, Syracuse.

A. J. F. Behrends, D.D., Brooklyn.

Frank Russell, D.D., New York City.

James P. Wallace, Esq., Brooklyn.

John H. Washburn, Esq., New York City.

William Edwards Park, D.D., Gloversville.

#### *New Jersey.*

Aaron Carter, Esq., Orange.

Samuel Holmes, Esq., Montclair.

#### *District of Columbia.*

William W. Patton, D.D., LL.D., Washington.

#### *Alabama.*

Henry S. DeForest, D.D., Talladega.

#### *Texas.*

Rev. Henry L. Hubbell, Austin.

#### *Ohio.*

Douglas Putnam, Esq., Harmar.

James H. Fairchild, D.D., Oberlin.

Hiram C. Haydn, D.D., Cleveland.

Hon. Francis C. Sessions, Columbus.

James Brand, D.D., Oberlin.

#### *Indiana.*

Nathaniel A. Hyde, D.D., Indianapolis.

Geo. B. Safford, D.D., Elkhart.

#### *Illinois.*

Robert W. Patterson, D.D., Chicago.

George N. Boardman, D.D., Chicago.

Edward P. Goodwin, D.D., Chicago.

E. W. Blatchford, Esq., Chicago.



Ralph Emerson, Esq., Rockford.  
 Simon J. Humphrey, D.D., Chicago.  
 Frederick A. Noble, D.D., Chicago.  
 Franklin W. Fisk, D.D., Chicago.  
 J. K. Scarborough, Esq., Payson.  
 William E. Hale, Esq., Chicago.  
 Arthur Little, D.D., Chicago.

#### *Michigan.*

Philo R. Hurd, D.D., Detroit.  
 Rev. Moses Smith, Detroit.  
 James B. Angell, LL.D., Ann Arbor.  
 Horatio Q. Butterfield, D.D., Olivet.  
 A. Hastings Ross, D.D., Port Huron.

#### *Wisconsin.*

Hon. Edward D. Holton, Milwaukee.  
 Elijah Swift, Esq., Eau Claire.

#### *Minnesota.*

James W. Strong, D.D., Northfield.  
 Charles F. Thwing, D.D., Minneapolis.  
 Rev. Edward M. Williams, Northfield.

#### *Iowa.*

Alden B. Robbins, D.D., Muscatine.  
 George F. Magoun, D.D., Grinnell.  
 Rev. George H. White, Grinnell.

#### *Missouri.*

Henry A. Stimson, D.D., St. Louis.

#### *California.*

Jesse W. Hough, D.D., Santa Barbara.

### MALE HONORARY MEMBERS PRESENT.

#### *Maine.*

Rev. Charles D. Crane, Newcastle.

#### *New Hampshire.*

Gyles Merrill, Atkinson Depot.  
 Rev. H. M. Penniman, East Derry.

#### *Vermont.*

C. W. Osgood, Bellows Falls.  
 Rev. Rufus C. Flagg, Fair Haven.  
 Rev. William S. Hazen, Northfield.

#### *Massachusetts.*

C. C. Creegan, D.D., Boston.  
 David Gregg, D.D., Boston.  
 Rev. E. B. Clark, Chicopee.  
 Marshall Pease, Chicopee.  
 Rev. J. B. Seabury, Dedham.  
 Rev. DeW. S. Clark, Salem.  
 William E. Sheldon, West Newton.  
 Charles E. Swett, Winchester.

#### *Rhode Island.*

Daniel E. Day, Providence.

#### *Connecticut.*

Rev. W. T. Hutchins, Ellington.  
 Rev. Geo. E. Sanborn, Hartford.  
 S. L. Blake, D.D., New London.  
 J. E. Twitchell, D.D., New Haven.  
 Lester P. Buell, Plainville.  
 Geo. R. Hyde, Yantic.

#### *New York.*

Rev. F. S. Fitch, Buffalo.  
 Walter H. Johnson, Buffalo.

#### *Pennsylvania.*

Charles Burnham, Philadelphia.

#### *District of Columbia.*

S. M. Newman, D.D., Washington.

#### *Ohio.*

Rev. S. B. Hershey, Ashtabula.  
 Rev. John S. Whitmore, Canfield.  
 Rev. K. H. Crane, Chatham.  
 M. L. Berger, D.D., Cleveland.  
 Geo. S. Kain, Cleveland.  
 H. M. Ladd, D.D., Cleveland.  
 J. Musil, Cleveland.  
 Rev. H. A. Schauffler, Cleveland.  
 Rev. S. B. Shipman, Cleveland.  
 J. M. Sturtevant, D.D., Cleveland.  
 Rev. Henry M. Tenney, Cleveland.  
 Rev. W. H. Warren, Cincinnati.  
 Rev. S. S. Potter, Cincinnati.  
 Rev. I. S. Metcalf, Elyria.  
 Rev. A. P. Johnson, Elyria.  
 Rev. Wm. Potter, Hampden.  
 Jacob Leiter, Lucas.  
 Rev. E. F. Baird, Mallet Creek.  
 James W. Hubbell, D.D., Mansfield.  
 A. H. Currier, D.D., Oberlin.  
 Rev. John M. Ellis, Oberlin.  
 F. H. Foster, D.D., Oberlin.  
 Edward B. Haskell, Oberlin.  
 F. C. Holbrook, Oberlin.  
 Rev. Hubbard Lawrence, Oberlin.  
 Rev. W. F. McMillan, Oberlin.  
 Louis F. Miskovsky, Oberlin.  
 Vaclav Prucha, Oberlin.  
 Philipp Reitenger, Oberlin.  
 Rev. C. V. Spear, Oberlin.  
 G. F. Wright, D.D., Oberlin.  
 Rev. S. W. Meek, Ravenna.  
 Rev. T. L. Brown, West Williamsfield.  
 Rev. Hiram Bingham, Windham.  
 Rev. T. G. Colton, Rootstown.  
 H. M. Bacon, D.D., Toledo.  
 Edson Allen, Toledo.

#### *Illinois.*

G. S. F. Savage, D.D., Chicago.  
 Rev. H. L. Hammond, Chicago.  
 Simeon Gilbert, D.D., Chicago.  
 Rev. N. H. Whittlesey, Evanston.

Rev. S. M. Freeland, Hyde Park.  
D. R. Holt, Lake Forest.  
Thomas D. Robertson, Rockford.

*Michigan.*

Rev. W. B. Williams, Charlotte.  
Rev. W. H. Davis, Detroit.  
Rev. D. M. Fisk, Jackson.  
Rev. W. A. Waterman, Kalamazoo.

*Wisconsin.*

Jeremiah Porter, D.D., Beloit.  
Eli Corwin, D.D., Racine.  
Rev. J. P. Williams, Racine.

*Minnesota.*

Rev. Erastus Colton, Minneapolis.

*Missouri.*

J. G. Merrill, D.D., St. Louis.  
Henry Hopkins, D.D., Kansas City.

*Kansas.*

Rev. S. G. Clark, West Plains.

*Iowa.*

Rev. D. B. Eells, Jefferson.

*California.*

Rev. H. E. Jewett, Oakland.

MISSIONARIES PRESENT.

S. B. Fairbank, D.D., Marathi Mission.  
Herman N. Barnum, D.D., Turkey.  
Rev. James L. Fowle, Turkey.  
Mrs. Caroline P. Fowle, Turkey.  
Charles R. Hager, Hong Kong.  
Daniel C. Greene, D.D., Japan.  
James H. Roberts, North China.  
Geo. W. Wood, D.D., Turkey.  
Mrs. Sarah A. H. Wood, Turkey.  
David Rood, Zulu Mission.  
Mrs. A. V. Rood, Zulu Mission.  
H. D. Goodenough, Zulu Mission.  
Otis Cary, Japan.  
Mrs. Ellen M. Cary, Japan.  
Henry J. Bruce, Marathi.  
Mrs. Mary E. Logan, Micronesia.  
Henry D. Porter, M.D., North China.  
Edward Chester, M.D., Madura.  
Miss Gertrude R. Hance, Zulu Mission.  
Mrs. Frances A. Gulick, Japan.  
Miss Mary E. Andrews, North China.  
Alpheus N. Andrus, Turkey.  
Mrs. Olive L. Andrus, Turkey.  
F. A. Walter, West Africa.  
Mrs. M. D. Walter, West Africa.  
Miss Fannie A. Gardner, Japan.

President R. S. Storrs, D.D., took the chair. The hymn, "I love thy Kingdom, Lord," was sung, and prayer was offered by the President.

Rev. George W. Phillips, D.D., of Rutland, Vermont, was elected Assistant Recording Secretary.

The material portions of the Minutes of the last Annual Meeting were read.

The President appointed the following Committees:—

*Committee of Arrangements.*—H. M. Ladd, D.D., William E. Hale, Esq., S. Leroy Blake, D.D., William Kincaid, D.D., Lucius F. Mellen, Esq.

*Committee on Nominations.*—James Brand, D.D., Ralph Emerson, Esq., A. J. F. Behrends, D.D.

*Business Committee.*—Arthur Little, D.D., Elbert B. Monroe, Esq., James P. Wallace, Esq., C. F. Thwing, D.D., Hon. Royal C. Taft.

Secretary Alden read the Report of the Prudential Committee on the Home Department.

Prayer was offered by Rev. L. H. Cobb, D.D.

Treasurer L. S. Ward read a summary of his report, to which were appended the various certificates of the Auditors.

Secretary Smith read the Annual Survey of Missions relating to Asia Minor, China, Africa, and the Pacific Islands.

Secretary Clark read the portion of the Survey relating to Papal Lands, European Turkey, India, and Japan.

Prayer was offered by Rev. Cyrus Hamlin, D.D.

The committee appointed last year upon the codification of the By-laws and Rules of the Board, reported through its chairman, Rev. A. H. Quint, D.D., asking that its report be received in print, and made the order for Wednesday afternoon at the opening of the session, and it was so ordered.

After singing, adjournment was taken to half-past seven o'clock.

## TUESDAY EVENING.

The President took the chair at half-past seven o'clock. The hymn, "All hail the power of Jesus' name," was sung; the Scripture was read and prayer offered by President S. C. Bartlett, D.D., of Dartmouth College. The sermon was preached by Rev. Henry Hopkins, D.D., of Kansas City, Missouri, from the text, John 14: 6: "I am the life," and Ephesians 1: 23: "The church, which is his body, the fulness of him that filleth all in all."

After prayer offered by Rev. F. A. Noble, D.D., adjournment was taken to nine o'clock Wednesday.

## WEDNESDAY MORNING.

At nine o'clock the President took the chair. After devotional exercises an address was made by the President, and prayer was offered by Rev. A. C. Thompson, D.D.

The minutes to this point were read. The Business Committee was called upon for report.

The Nominating Committee, through A. J. F. Behrends, D.D., reported the following committees; the report was accepted and the committees appointed.

*Committee on Home Department.* — Charles F. Thwing, D.D., George W. Phillips, D.D., Samuel Holmes, Esq., Hon. Arthur W. Tufts, Frank Russell, D.D., William E. Hale, Esq., Rev. George H. White.

*On the Treasurer's Report.* — Alexander McKenzie, D.D., Hon. A. C. Barstow, Elbert B. Munroe, Esq., W. E. Park, D.D., A. B. Robbins, D.D., Rev. Charles D. Crane, Charles Burnham, Esq.

*Committee on Nomination of Officers.* — E. B. Webb, D.D., Lewis A. Hyde, Esq., John H. Washburn, Esq., Rev. Henry L. Hubbell, H. Q. Butterfield, D.D., Simeon Gilbert, D.D., S. M. Newman, D.D.

*Committee on Missions to Pacific Islands.* — George F. Magoun, D.D., Rev. John W. Harding, Z. S. Ely, Esq., Pres. H. S. DeForest, D.D., Rev. H. M. Penniman, Rev. S. M. Freeland, C. W. Osgood, Esq.

*Committee on the Turkish Missions.* — Cyrus Hamlin, D.D., Thomas Laurie, D.D., Rev. Henry Fairbanks, PH.D., Rev. W. H. Warren, Lester P. Buell, Esq., D. R. Holt, Esq., Rev. H. E. Jewett.

*Committee on the Missions to Africa.* — Arthur Little, D.D., David Gregg, D.D., F. H. Foster, D.D., Rev. S. G. Clarke, Charles E. Swett, Esq., Elijah Swift, Esq., Rev. S. S. Potter.

*Committee on Missions to Japan.* — F. A. Noble, D.D., Hon. Royal C. Taft, Gyles Merrill, Esq., C. W. Osgood, Esq., S. L. Blake, D.D., Rev. W. H. Davis, G. Henry Whitcomb, Esq.

*Committee on Missions to Papal Lands.* — M. Burnham, D.D., L. H. Cobb, D.D., Rev. Moses Smith, J. N. Stickney, Esq., Elbridge Torrey, Esq., Rev. Henry M. Tenney, Rev. E. F. Baird.

*Committee on Missions to India and Ceylon.* — M. McG. Dana, D.D., A. E. P. Perkins, D.D., Robert W. Patterson, D.D., Rev. E. M. Williams, Hon. E. D. Holton, Jas. W. Hubbell, D.D., George R. Hyde, Esq.

*Committee on Missions to China.* — James Brand, D.D., Pres. S. C. Bartlett, D.D., Pres. J. W. Strong, D.D., J. E. Twitchell, D.D., Rev. I. S. Metcalf, Daniel E. Day, Esq., George L. Newton, Esq.

*Committee on Place and Preacher.* — Pres. W. W. Patton, D.D., A. W. Hazen, D.D., A. H. Ross, D.D., James P. Wallace, Esq., Hon. Joseph S. Ropes, N. A. Hyde, D.D., Aaron Carter, Esq.

A special paper from the Prudential Committee on "Our Financial Outlook" was read by Secretary Alden and was referred to the Committee on the Home Department.



At half-past ten o'clock devotional services were introduced, led by J. W. Hubbell, D.D. Part was taken in these services by Hon. E. D. Holton, A. H. Plumb, D.D., Rev. E. N. Packard, M. Burnham, D.D., Rev. Henry Fairbanks, and A. J. F. Behrends, D.D.

At eleven o'clock the President took the chair and Secretary Clark read a paper from the Prudential Committee on "India: its need and opportunity," which was referred to the Committee on Missions in India.

Secretary Smith read a paper from the Prudential Committee on "Our Missionary Opportunity in China," and it was referred to the Committee on Missions in China.

Prayer was offered by Prof. F. W. Fisk, D.D., and adjournment taken to two o'clock in the afternoon.

#### WEDNESDAY AFTERNOON.

The President took the chair at two o'clock. Prayer was offered by Pres. H. S. DeForest, D.D., and a hymn was sung. The report of the Committee on the codification of the By-laws and Rules was taken up, and after discussion and amendment the following were adopted as henceforth the By-laws of the Board. (See Annual Report for these By-laws.<sup>1</sup>)

A. J. F. Behrends, D.D., offered a resolution upon the relation of the Board to the churches, which was referred to the Business Committee, with instructions to print and distribute among the Corporate Members present at this meeting.

The Committee on the Home Department reported through C. F. Thwing, D.D., who made an address and offered the following resolutions:—

*Resolved*, That the provisions of the act of the Legislature of Massachusetts, approved May 15, 1888, entitled an act in addition to an act to incorporate the American Board of Commissioners for Foreign Missions be and the same are hereby accepted.

*Resolved*, That in the current financial year of the American Board the endeavor be to secure at least \$650,000 as its income.

The following addition to the last resolution was proposed by Pres. S. C. Bartlett, D.D., and adopted:—

And for this purpose this Board suggests to its present contributors a marked increase of their contributions, and it earnestly and urgently invites all the churches and all the church members of the Congregational communion, and all friends of the Board, to bear a part in the great work of foreign missions.

After addresses by William Kincaid, D.D., Rev. George H. White, W. E. Park, D.D., Burdett Hart, D.D., Rev. Otis Cary, and the President, the report was accepted and the resolutions adopted.

Adjournment was taken to half-past seven o'clock in the evening.

#### WEDNESDAY EVENING.

Vice-President Blatchford took the chair at half-past seven o'clock. A hymn was sung, and prayer was offered by G. S. F. Savage, D.D. Addresses were made by S. L. Blake, D.D., and H. N. Barnum, D.D.

The Committee on the Missions in China reported through James Brand, D.D., the chairman, offering the following resolutions:—

1. *Resolved*, That we thankfully recognize the great though necessarily slow progress made in China, and we appreciate the great labors and noble devotion of the missionaries through whom this progress has been secured.

2. *Resolved*, That we recognize the fact that a great opportunity for China is now upon us.

<sup>1</sup> The principal changes introduced in the new By-laws are the following: defining the number of Corresponding Secretaries and of members of the Prudential Committee, as three and ten, respectively; making twenty-five, instead of seven, members requisite for calling a special meeting; making thirty, instead of fifteen, necessary for a quorum; making the limit of membership two hundred and fifty, instead of "two hundred active;" prescribing certain Rules of Order; and providing a method for amendment of By-laws.—EDITOR

3. *Resolved*, That we believe the call of the North China Mission for twenty-nine new missionaries in that field is moderate and reasonable, and ought to be met by the Congregational churches of America.

4. *Resolved*, That in the presence of this tremendous task of christianizing China, we recognize our utter dependence upon the Holy Spirit of God; and we urge all friends of missions to cry for his presence and power, the baptism of the Holy Ghost for missionary service.

Addresses were made by Dr. Brand, Pres. James B. Angell, LL.D., Rev. Henry D. Porter, M.D., and A. J. F. Behrends, D.D., and the report was accepted and the resolutions adopted. After prayer by E. B. Webb, D.D., adjournment was taken to Thursday morning at nine o'clock.

#### THURSDAY MORNING.

At nine o'clock the President took the chair. A hymn was sung, and prayer was offered by J. G. Merrill, D.D.

The Minutes were read to this point.

Vice-President Blatchford offered the following resolution, which was adopted:—

*Resolved*, That the thanks of the Board be given to the committee charged with the revision of the By-laws for their able, faithful, and successful accomplishment of this important work.

The Committee on Missions in India reported through the chairman, M. McG. Dana, D.D., who made an address. Further remarks were made by S. B. Fairbank, D.D., of the Marathi Mission, and Rev. Edward Chester, M.D., of the Madura Mission, and the report was accepted.

The Committee on Missions in Africa reported through Prof. Frank H. Foster, D.D., offering the following resolution, which was adopted:—

WHEREAS, At a time of renewed and large prosperity in its spiritual work, and of greater opportunities for the extension of the missionary efforts, the Zulu Mission is seriously crippled and threatened, by the forced withdrawal of missionaries, and the failure of candidates for these posts of honor to present themselves,

*Resolved*, That the Board emphasizes before the churches the necessities of the situation, and calls upon them for the surrender of their sons and daughters to this specific work; that the honorable history and the large present opportunity of this field for the evangelization of a continent, together with the imminent hazard of both present and future, constitute a call to the young men of our theological seminaries to the work in Natal, of special and immediate personal imperativeness.

At half-past ten, devotional exercises were introduced under the lead of F. A. Noble, D.D.; Rev. H. L. Hammond, Rev. W. Potter, Rev. Moses Smith, S. L. Blake, D.D., the President, and others participated.

At eleven o'clock the President took the chair. Addresses were made by Rev. David Rood and Rev. H. D. Goodenough, of the Zulu Mission.

The Committee on Missions to Japan reported through F. A. Noble, D.D. Addresses were made by D. C. Greene, D.D., of Japan, and the Rev. Mr. Harada, of Kobe, and the report was accepted.

The Committee on Missions to Turkey reported through Cyrus Hamlin, D.D.

James P. Wallace, Esq., with consent of the Business Committee, moved that the resolution introduced by Dr. Behrends, calling for a committee upon the relation of the Board to the churches, be made the order of business immediately after action had been taken on the report of the Nominating Committee.

Adjournment was taken to three o'clock.

#### THURSDAY AFTERNOON.

The communion service was held at two o'clock, Rev. E. P. Goodwin, D.D., Rev. D. C. Greene, D.D., and Rev. Jeremiah Porter leading the service.

At half-past three the President took the chair.

Pres. W. W. Patton, D.D., presented the report of the Committee on Place and Preacher, recommending that the next Annual Meeting be on the fifteenth day of

October, in the Broadway Tabernacle Church, in New York City, and that the preacher be Rev. Lewellyn Pratt, D.D., of Norwich, Connecticut, and the alternate, Rev. Arthur Little, D.D., of Chicago, Illinois.

The report was accepted, the recommendations adopted, and the appointments made.

The Committee on New Members presented the resignation, as a corporate member, of Prof. Samuel Harris, D.D., of New Haven, which was accepted.

The Committee then reported through Ralph Emerson, Esq., nominating the following gentlemen for election as corporate members:—

Rev. F. E. Clark, Hon. Chester Holcombe, Frank P. Woodbury, D.D., Henry Hopkins, D.D., Washington Gladden, D.D., Wm. H. Thompson, M.D., Frank W. Carpenter, Esq., G. S. F. Savage, D.D., Rev. Payson W. Lyman, and they were elected.

The Committee on the Treasurer's Report made its report through Alexander McKenzie, D.D., its chairman, and it was accepted.

The Committee on the Nomination of Officers reported through J. H. Washburn, Esq., nominating a list of officers for the ensuing year.

The report was accepted, and the following gentlemen were duly elected by ballot:—

*President.*

Rev. RICHARD S. STORRS, D.D.

*Vice-President.*

E. W. BLATCHFORD, Esq.

*Corresponding Secretaries.*

Rev. N. G. CLARK, D.D.

Rev. E. K. ALDEN, D.D.

Rev. JUDSON SMITH, D.D.

*Treasurer.*

LANGDON S. WARD, Esq.

*Recording Secretary.*

Rev. H. A. STIMSON, D.D.

*Assistant Recording Secretary.*

Rev. EDWARD N. PACKARD.

*Prudential Committee.*

Rev. AUGUSTUS C. THOMPSON, D.D.

EZRA FARNSWORTH, Esq.

Hon. JOSEPH S. ROPES.

Rev. EDWIN B. WEBB, D.D.

CHARLES C. BURR, Esq.

ELBRIDGE TORREY, Esq.

Rev. ALBERT H. PLUMB, D.D.

Hon. WILLIAM P. ELLISON.

Rev. CHARLES A. DICKINSON.

Rev. FRANCIS E. CLARK.

*Auditors.*

Hon. ARTHUR W. TUFTS.

JAMES M. GORDON, Esq.

JOSEPH C. TYLER, Esq.

The Business Committee presented Dr. Behrends' resolution on the relation of the Board to the churches.

F. A. Noble, D.D., offered the following substitute for the preamble and resolution of Dr. Behrends', which was accepted by Dr. Behrends.

*Resolved*, That a committee of fifteen be appointed to consider the relation of the Board to the churches and individuals who make it their missionary agent, and the expediency, in view of the facts which they may ascertain, of securing a closer union between them, especially including the subject of the selection of Corporate Members; and that this committee be instructed to report what action, if any, they may deem wise in this direction, at a subsequent Annual Meeting of the Board.

The resolution was adopted without dissenting vote.

The Business Committee moved that the resolution submitted by Rev. H. L. Hammond, which had been placed in its hands, be referred to the Prudential Committee for consideration, and the Board so voted.

The resolution is as follows:—

WHEREAS, It has come to the knowledge of this Board that a plan of organic union has been devised between our churches in Japan, and those of the several Presbyterian Boards in that field, under the name of "The Church of Christ in Japan," therefore

*Resolved*, That while we most earnestly desire that kind of spiritual union of all the disciples of our Lord for which he prayed, yet experience has taught us that plans for organic union between such differing polities have uniformly proved disappointing, and have resulted in friction and greater dis-



union, and we do not wish as a Board to take the responsibility of advising another experiment of similar kind.

The Committee on Missions in Papal Lands reported through M. Burnham, D.D., and the report was accepted.

Excuses for absence from this meeting of the Board were presented from the following Corporate Members :—

I. E. Dwinell, John E. Todd, James W. Bradbury, E. H. Merrill, S. W. Eaton, Edwards A. Park, J. G. Johnson, E. G. Beckwith, Noah Porter, W. H. Rice, E. S. Jones, J. C. Holbrook, George Mooar, Josiah G. Davis, Charles H. Case, R. G. Hutchins, J. M. Schermerhorn, Samuel Johnson, S. D. Smith, William M. Taylor, Ezra Farnsworth, W. S. Smart, George Leon Walker, Ebenezer Cutler, Henry E. Sawyer, Charles T. Russell, Zachary Eddy, J. M. Gordon, D. T. Fiske, J. S. Hoyt, C. B. Hulbert, James W. Scoville, J. F. Anderson, C. H. Bull, Nathaniel Shipman, Joseph Titcomb, Samuel Miller, C. F. Gates, F. D. Ayer, William P. Ellison, Julius H. Seelye, C. R. Palmer, G. A. Tewksbury, William H. Willcox, Frederick Billings, H. D. Kitchell, Benjamin Douglas, Samuel D. Hastings, A. L. Chapin, F. Carter, James W. Cooper, H. M. Dexter, Samuel B. Capen, Calvin T. Hulburd, Joseph Ward, J. W. Backus, H. M. Storrs, John G. Foote, Rowland Hazard, M. E. Strieby, A. L. Stone, O. O. Howard, Robert Coit, C. F. Thompson, John L. Barry, W. J. Breed, W. W. Thomas, George L. Weed, E. Whittlesey, Thatcher Thayer, W. H. Haile, James White, and J. K. McLean.

Adjournment was taken till seven and one-half o'clock.

#### THURSDAY EVENING.

At half-past seven o'clock the Vice-President took the chair. A hymn was sung, and prayer was offered by Rev. E. N. Packard. Addresses were made by Rev. James L. Fowle, of Cæsarea, Turkey, Rev. A. N. Andrus, of Mardin, and H. N. Barnum, D.D., of Harpoot.

The Committee on Missions in the Pacific Islands reported in part through the chairman, George F. Magoun, D.D., and in part through Rev. J. W. Harding. Remarks were made by Rev. Franklin S. Fitch, with reference to the lamented missionary, Rev. R. W. Logan, of Micronesia; and the report was accepted.

An address was made by President Storrs.

The President appointed the following Committees, and they were confirmed by vote of the Board :—

*Committee on New Members.*—Burdett Hart, D.D., Homer Merriam, Esq., L. H. Cobb, D.D., William E. Hale, Esq., Alexander McKenzie, D.D., F. D. Ayer, D.D., John H. Washburn, Esq.; the last three being from last year's committee, according to rule.

*Committee upon the Relations of the Board to the Churches,* under the resolution offered by Dr. Behrends.—A. J. F. Behrends, D.D., E. W. Blatchford, Esq., A. H. Quint, D.D., F. A. Noble, D.D., Pres. J. B. Angell, LL.D., Ralph Emerson, Esq., A. L. Williston, Esq., L. B. Ripley, Esq., S. B. Capen, Esq., George R. Leavitt, D.D., Hon. Royal C. Taft, C. F. Thwing, D.D., Rev. Charles R. Palmer, J. K. McLean, D.D., G. Henry Whitcomb, Esq.

*Committee of Arrangements* for the next meeting.—W. M. Taylor, D.D., John H. Washburn, W. H. Thompson, M.D., Cornelius N. Bliss, Charles S. Smith, Esq., C. B. Kneval, Esq., W. Ives Washburn, Esq., Charles P. Pierce, Esq., H. M. Lockwood, Esq., Lucian C. Warner, M.D., with power to add to their number.

Adjournment was taken to nine o'clock Friday morning.

## FRIDAY MORNING.

The Vice-President took the chair at nine o'clock. A hymn was sung, and prayer was offered by Prof. George N. Boardman, D.D.

The Minutes of yesterday's sessions were read and approved.

The Committee on Missions in Turkey offered the following resolution as a supplement to their report. Their report was then accepted and the resolution adopted.

*Resolved*, That this Board desires to express its high appreciation and grateful recognition of the intelligent interest taken in the affairs and relations of our missionaries in Turkey by the United States Minister at Constantinople, Mr. Straus, and for his continued and vigorous efforts on their behalf; and it is our earnest hope that these efforts may be so well sustained and enforced by our government as to make it evident to Turkish officials that the liberties and rights of American citizens can no longer be violated, or even threatened, with impunity.

Addresses were made by Rev. A. N. Andrus, of Eastern Turkey, Rev. James H. Roberts, of North China, Rev. Charles R. Hager, of Hong Kong, and Rev. E. Chester, M.D., of Madura.

The Committee on the Home Department offered a supplementary report through Frank Russell, D.D., presenting the following resolution:—

*Resolved*, That we most earnestly entreat the churches to make special efforts at once; that those who have weekly offerings take a given day for the desired increase; that those who have the regular annual collection find another opportune time for a second or supplementary offering; or that the advance be secured through a special committee or canvasser, as the wisdom of each individual church and Sunday-school shall direct; and further, we reiterate the recommendation already expressed, that conferences and associations be asked to so interest themselves in this purpose, that not a church in their communion shall fail to bear cheerful and generous part in this inspiring emergency, responding to the unusual and united cry from our beloved missionaries.

Remarks were made by Secretaries Alden, Clark, and Smith, A. C. Thompson, D.D., James Brand, D.D., Rev. Henry Fairbanks, PH.D., H. A. Schauffler, D.D., Arthur Little, D.D., Justus Cozad, Esq., and the Vice-President; and the resolution was adopted.

The Business Committee offered the following resolutions through Arthur Little, D.D., and they were adopted:—

1. *Resolved*, That the thanks of the Board be given to Rev. Henry Hopkins, D.D., for his sermon, and that a copy be requested for publication.

2. *Resolved*, That the grateful acknowledgments of the Board be extended to the Committee of Arrangements for their fidelity and success in providing for the entertainment of guests and the convenient transaction of business; to the churches and individuals that have generously contributed towards the financial support of the meeting; to families whose graceful hospitality we have enjoyed; to the hotels for their coöperation in entertainment; to the newspapers for full and accurate reports; and to the railroads for the reduction of fares.

May the spirit of this gathering long abide as a benediction, alike with those who remain and those who depart.

The President responded in behalf of the Board.

Rev. Henry M. Ladd, D.D., of the Committee of Arrangements, made an address in reply.

The Minutes to this point were read and approved. The Board united in prayer with Rev. E. M. Williams; the benediction was pronounced by Rev. S. B. Fairbank, D.D., of India, and it was voted that the Seventy-ninth Annual Meeting of the American Board of Commissioners for Foreign Missions stand adjourned, to meet next year in New York City, on the fifteenth day of October, 1889.

HENRY A. STIMSON,

*Recording Secretary.*

## REPORTS OF COMMITTEES ON THE ANNUAL REPORT.

The reports of the committees appointed at the Annual Meeting to consider the several sections of the Annual Report and other papers from the Prudential Committee are here given, with some abbreviation.

The Committee on the Treasurer's Report, Rev. Alexander McKenzie, D.D., Chairman : —

The Committee on the Treasurer's Report respectfully report that the Treasurer of the Board placed before the committee his accounts for the year ending August 31, 1888, which have been duly audited and already presented to the Board, with a printed summary of his Report.

Inasmuch as the members of the Board and the churches which are interested will have the facts before them in print, it is not necessary for the committee to do more than to testify, in agreement with the committees of other years, to the accuracy and clearness of the Treasurer's Reports, and to commend them to the careful consideration of all who are concerned. They are instructive reading both as presenting the work of the past year and the necessities of the year upon which we have entered.

The committee calls attention to the fact that the market value of the securities held by the Board exceeds the appraised value as presented by the Treasurer by \$218,714.86, or about 28 per cent. This is an evidence of careful investment and an excellent basis for the enlarged gifts which are now required.

The Committee on the Missions to China, to which was also referred the paper read by Secretary Smith on "Our Missionary Opportunity in China," Rev. James Brand, D.D., Chairman : —

Your committee are impressed with the tremendous importance to the Christian world and the kingdom of God of this transitional period through which China is just beginning to pass. New and strange forces are laying their hands upon the empire, and mighty changes are coming whether we do our duty or not. The opportunity of Christ's Church is in this transitional hour. The view in the field is appalling. Try to grasp the facts. We have 60,000,000 of people in this country, almost every soul of whom knows something of Christ, and a church for every 600 people. In China, not one in 400 ever heard the name of Christ! In this land a pastor to every 600 inhabitants! In China, a missionary to every 818,000! The question arises, Is the task too great for Christendom to master? Has God made a mistake? Has God laid upon us a burden too heavy for us to bear? It would be too great for anything but the heroism of the cross of Christ. But look at it! While our task is indeed amazingly enlarging, as the proportions of the field open up, our numerical and financial abilities are, in God's providence, enlarging tenfold faster than our task. The wealth of Christians in the United States is to-day ten billions of dollars, and increasing at the rate of a million a day. Our educated youths are also amazingly increasing every year. No, brethren, when we look at our money and our men, it is clear that God has made no mistake in this matter when he calls us to evangelize China. Well does Secretary Smith ask, "Is this remarkable conjunction of open doors and accessible millions *there*, and the increasing wealth and the unexampled multitudes of educated Christian youth *here*, seen and its meaning understood?"

Certain it is that if this conjunction is seen and its meaning realized, it cannot be that we are Christians if we do not go forward. The report of the North China Mission says: "It is the genius of our times to attempt colossal enterprises." But it is not simply the genius of our times, it is the genius of Christianity, to attempt colossal enterprises. The world — not China, but the world — and the ages for Christ was the object with which the infant Church set out at the beginning. And it has not yet thrown up its commission. If this be so, we will be well able to take China for Christ. Let us go up and possess it. The very greatness of the task makes it all the more alluring to the children of the cross. Your committee, therefore, remembering the divine words of our Lord's closing prayer, "As thou hast sent me into the world, even so have I sent them into the world," would plead especially for China; first, because of her stupendous need, 400,000,000 having no hope and without God in the world; 30,000 dying every day in their sins — one for each tick of your watch, night and day, through the years, and only one herald of the cross to 818,000 to tell them of the Lamb of God! second, because of the wrongs which China has suffered at nominally Christian hands — the opium wrong of England and the exclusion wrong of America, and that other wrong, of which we are all guilty, of withholding the bread of life from these hungry millions when it was in our power to give it.



In view of the paper and the reports of the mission, your committee suggest the following resolutions:—

(See Minutes of the Annual Meeting, page 525, for these resolutions.)

The Committee on the Home Department Report, to which was also referred the paper from the Prudential Committee read by Secretary Alden on “Our Financial Outlook,” Rev. Charles F. Thwing, D.D., Chairman:—

Two subjects have come prominently before your committee—the need of men and the need of money, and these two subjects are comprehensive and definable. Despite the large and steady growth of the Congregational churches, the number of missionaries sent out last year was not larger than the average for the past fourteen years. The need of men in the mission field is urgent. Your committee would approve the appointment of the field secretary. There should also be additional help in the West. The central Western States to the Rocky Mountains are constantly increasing, and now contain two thirds of the population of the continent, and about one half our churches. In all parts of the country we should have official agents of the Board in order to be able to cover the whole field. We would recommend that each conference appoint a local committee to represent the Board in its district. This would do much toward raising up missionaries, and make each church better for the missionary cause. The press is good, but the voice is better. The *Herald* has power, but the work of man is greater. Such an effort to secure laborers would also supply the second great need—funds. There is money enough in the world, but the greater part of it is not in the hands of Christian men. One million dollars a year is not too much for the American Board to receive and pay out. This committee does not depreciate other forms of missionary service. If we, according to our motto, are to save America for the sake of the world, we must save the world for the sake of Christ. This committee would suggest that we endeavor to raise an additional one hundred and fifty thousand dollars this year. It is a fact that while many old churches in the rural districts are contributing, others are not, and they are dying. It is also a confessed fact that the new churches in the newer States should be taught that the method of receiving strength is to give out strength. The methods of receiving offerings are wisely made to differ. It is evident that the popular weekly offering system is a machine which will not run itself. It requires human strength and the heart and brains of the pastor. The greatest amount of our contributions must be raised in large sums. Are there not ten men who will give five thousand dollars a year each, and one hundred who will contribute one thousand dollars each? The committee is sure that there are such men. We will conclude with four remarks and a resolution. All property should be consecrated to God's service. The peril of great property, worldliness, is obviated by great benevolence. The larger the income, the greater should be the percentage of benevolence. The most essential thing is the man sent by money to bear Christ to other men.

The committee offers the following resolution:—

*Resolved*, That we endeavor to raise six hundred and fifty thousand dollars as the income for the present year.

(See supplementary resolution in Minutes, page 529.)

The Committee on Missions in Africa, Prof. F. H. Foster, D.D., Chairman:—

We have noted with pleasure the prosperity which has attended the new missions of the Board on the west and east coasts. In both cases the localities chosen turn out to be well selected, whether for the health of the mission laborers, or for the access they afford to large numbers of the native populations. The Umbundu tongue, first acquired and reduced to writing by our missionaries, is spoken by the people of wide tracts in the interior, and this fact, with the situation of the mission on the direct line of communication between the coast and the interior, gives large opportunity for the extension of a powerful influence, and high promise, under the blessing of God, of great ultimate success. And up to this period, in spite of its early disasters, the achievements of the mission have been noteworthy.

In the East Central African Mission the year has seen the addition of three missionaries, one of them a young colored woman, the first unmarried and the second woman of African descent commissioned by the Board for the redemption of the land of her ancestors. While awaiting these reinforcements, regular preaching, visitation, and teaching have been carried on with encouraging results. A native printed Christian literature is springing up. Since the first of January 136,000 pages in the Tonga language have been printed, and nearly all by the labor of Christian Tonga natives. A copy of a Gospel can now be furnished to a native who can read it for three cents. . . .

Your committee have, therefore, noted with pleasure that this new mission has united in sending an expedition to Umzila's capital to ascertain the sentiments of his successor as to missionary effort, and gain the information necessary to plan for an advance.

The report of the Zulu Mission breathes a confident and hopeful spirit. The churches have been visited by awakenings; "the number of inquirers has been unusually large," of conversions also. The native helpers recently added evince a spirit of consecration in the highest degree pleasing. A "serious sense of responsibility" has been awakened in many individuals. Volunteers for difficult and remote posts are easily obtained, and parents among those recent converts from heathenism will separate themselves from their children, as their teachers are constantly doing, if they may better serve amid greater perils. The schools are sustained, the Theological School keeps its numbers good, and the quality of the men in it is improving. Here are the recruits for the new fields. And yet amid these pleasing statements and hopeful expressions, we find a feeling of astonishment creeping over us. . . . It is evident that in the midst and at the hour of success, the Zulu Mission is actually breaking down. Sixteen churches, with 979 members, of whom 108 were added the past year, and the diminution of the number of active American ordained missionaries to six!

Now it is evident that the doors of opportunity cannot be entered unless there is some one to enter them, and so that all places for enlargement, and the occupation of new territory are in vain, unless the state of things now existing in Natal be remedied. The native churches of Natal must be carefully nurtured and vigorously administered, or they will not furnish the material for the future missionaries to the interior. The seminary must not be closed; it must be enlarged and perfected if it is to supply any considerable number of trained ministers of the gospel from the material furnished by the churches thus carefully shepherded. More men must therefore be put into the field at once, and if indeed America has, or ever had, any call to labor in Africa, more Americans must be found and sent out at once.

(See appended resolutions in the Minutes, page 526.)

#### The Committee on Turkish Missions, Rev. Cyrus Hamlin, D.D., Chairman :—

The four divisions of the mission to the Turkish Empire cannot be commented upon in detail within the compass of a report. Your committee call attention to the great and cheering fact that a special divine blessing and almost unequaled progress have marked the year in each of these great departments of the Turkish work. While the enthroned Redeemer, to whom all power in heaven and in earth is given, has kept his promise of protection and support, his great adversary, the devil, has been putting forth all his power and calling in all his aids to embarrass and overthrow the work. So numerous, mighty, and efficient are these aids, we must adore the power that controls and baffles them. The great adversary has first the entire political and missionary power of the Roman Church. You have neither church nor school beyond their reach over the whole empire. You can hardly establish a school in any remote village, but in a few weeks the Jesuits will have one there.

He has also the entire Oriental Greek Church, including Russia, the uncompromising enemy of all evangelical truth. The recent indignities perpetrated upon Mr. Riggs, of Marsovan, were done by Greek instigation. A large portion of the Armenian church itself is hostile, especially its patriarch and higher clergy. The Moslem government and officials, incited, led, and supported by all these forces, are manifesting their bigotry and malice as never before. Misgovernment, excessive taxation, destructive famines, increasing poverty, have all pressed upon, and do still press upon, this beleaguered city of God. But God is in the midst of her, and the "gates of hell" shall not prevail against her. But will he deliver her by almighty power? Rather by the loyalty of his own soldiers in holding the fort until he comes. Over the whole field there is a great want of more native pastors and preachers. If there is a loud cry for more missionaries, there is a much louder cry for more native workers. We honor the faithful and able pastors and preachers in their noble and self-denying work. The blessing of God upon their labors points us to the work we have to do in speedily enlarging all the institutions of education which are furnishing the supply. Let us have more missionaries, but above all, let us have more native pastors. They constitute the force that must complete the work. Your committee notice with great pleasure the proofs of increasing harmony and hearty coöperation between the missionaries and the churches with their pastors. They notice also with pleasure the movement to reoccupy Mosul. Precious life has been sacrificed on that fatal spot, but the providence of God has given it to us again with brighter hopes.

To our Eastern brethren and the peoples so afflicted and desolated by famine we wish to send the assurance of our Christian sympathies. We have been glad to aid them, and their benefactors in this land have found it more blessed to give than to receive. We may rejoice also in the blessed spiritual results of the charity. The Turkish government is growing more and more unjust and abusive towards its Protestant subjects, and this abuse often extends to American citizens. Our minister, Mr. Straus, has acted promptly and wisely in all such cases, but unless he has the positive support of our government, his most positive action will be of no avail. There is no government on earth that is so intent to know the degree of support which an ambassador can rely upon from his own government. The

English government once assured the Sublime Porte that if it should go adverse to its ambassador in a specified measure, it would not only withdraw its friendship, but would wait for some favoring opportunity to express its sense of the injury in a manner that would compel unavailing regrets. Not dignified silence, but dignified firmness, is all we ask of our government, and all we need.

In conclusion let us remember that in these missions we confront the mightiest, the most invincible foe to the cross of Christ which now exists. Loss of political power does not weaken this faith. Nothing but a pure Christianity, both lived and preached, in all those places where God has marvelously sown broadcast over the whole territory of Islam the Greek and Armenian villages, can conquer the Moslem heart. We can not, we must not, withdraw our support, but urge on our work until victory shall crown it. God bless with righteousness Turkey and the United States!

(For appended resolution, see Minutes, page 529.)

The Committee on Missions in India and Ceylon, to which was also referred the Paper from the Prudential Committee, read by Secretary Clark, on "India: Its Need and Opportunity," Rev. M. McG. Dana, D.D., Chairman:—

The committee meet with substantially the same pathetic story sent up by each mission, namely: "Waiting for reinforcements." The force now in these fields is unequal to the burden to be borne, and unequal as well to the realization of the promises which a large force of workers would certainly secure. At the same time these reports show a steady advance in church work, a chivalrous evangelism which betokens great longing to carry the gospel to the millions as yet unreached, and a splendid educational work which is now commanding not only the outspoken approval, but the cordial support, of British officials, and even of thoughtful Hindus interested in the weal of their people and country, Self-sacrificing giving on the part of the native Christians is such as to awaken our admiration, and is the sure sign that they have caught the Master's spirit in this regard. There is no grander giving in the world to-day than can be found among the native Christians of India, who oftentimes out of extremest poverty support their churches and laborers of every class with a self-denying liberality unparalleled. In the Madura Mission great eagerness is reported to acquire a knowledge of the English language, and so the enlargement of the educational facilities is spoken of with a gladness in which blends an expectancy that is inspiring. In the Ceylon field a change of opinion is reported in reference to heathen festivals and temple ceremonies, so that it is difficult now to raise the money among the influential class to meet their expenses. Jaffna College holds on in a course of steady prosperity, attesting the far-sightedness of those who planted fifteen years ago this school of Christian learning, and it is a noteworthy fact that one in thirteen of the population in this historic isle are in schools, most of which are under the management of the missionaries. This augurs well for the future, for already are the graduates of this institution doing noble Christian service in all walks and callings of life. The Industrial School at Sirur, in the Marathi field, has won the commendation of Lord Reay, governor of the Bombay presidency, who accentuates his strong words as to its timeliness and promised future by a gift of one hundred rupees each from himself and his wife towards its endowment fund. But the peerless feature in this mission is that, despite the poverty of the people, they wholly sustain their thirteen pastors, and in this matter of self-support stand unsurpassed for a giving which has about it the fragrance of the most devoted love for Christ and the souls of men.

The medical work is assuming a new importance, and brings its testimony to the immense part such missions are to play in winning heathen people to that Christ who was known when on earth as "the Great Physician," who ministered to men's bodies as well as souls.

Turning now to the suggestive paper of the senior foreign Secretary, Dr. Clark, on "India: Its Need and Opportunity," also referred to your committee, we find food for sober, self-rebuking thought. It is a grand picture he presents of a great country, for India is, after all, the romance land of missions. What saintly names, what sacred memories come back to us when we think of it! . . . The committee would make an appeal for an immediate reinforcement of our enfeebled missionary corps in India, first because it is due the noble laborers looking anxiously to the churches here for assistance. Second, we would further push the appeal because, as Dr. Clark so well says, "Great movements may be nearer than we think, movements of thousands within the line of some one caste and then of another." It is an hour when we ought to look for the results of the careful laying of foundations and patient and wise preparations, such as constitute the memorials of eminent workers in this field in days gone by. Third, and finally, we urge this appeal because loyalty to Christ demands it. Our obligation keeps pace with our ability. We are able to do this, for all power belongs to our Lord, and it is his command to go forward. What can be dearer to his heart than the salvation of these millions for whose redemption he has given his all? Why has he permitted such costly expenditure for India's conversion from error to his glorious gospel? Why has he allowed such tributary forces now to become the allies of Christianity, such as the British government and the better public sentiment in reference to Hindu practices and the intervention of



English law, bringing to an end many a cruel rite, unless it be to ensure the progress of his truth? The aggressive is the progressive. This is an hour for advance. The bugle call for reinforcements let the churches heed, and now, for Christ's sake and in Christ's name, let us push the work for the subjugation of India to him to whom has already been promised the kingdoms of this world.

The Committee on the Japan Missions, Rev. F. A. Noble, D.D., Chairman: —

In the examination of the portion of the Annual Report which deals with Japan, the committee has come into deepened conviction of a divine intent, manifest, signal, commanding, in the providence which has opened this nation so wide to Christian ideas and influences. If God has ever built highways of approach to a people, and swung apart the gates of access to their hearts and homes, and then uttered the name by which the world knows them, and with an emphasis not to be misunderstood, in the ears of all who believe in the Lord Jesus Christ, he has done so in the instance of this remarkable Japanese Empire. To every individual disciple who has any fellowship with the Son of God in his great redemptive purpose, to every church alive with his life, and to every missionary organization which has vitality enough in it to keep the ear sensitive to heavenly intimations, the voice comes as though it were straight from the skies — Japan now! It would seem to be impossible to overestimate either the opportunity or the urgency of the situation. . . .

In addition to their general expressions of commendation of the work done, and of renewed gladness in victories achieved, the committee feel that there are two points to which special attention ought, perhaps, to be called. One concerns the very remarkable movement towards union among the native Christians of Japan, especially among those closely affiliated in doctrine and polity. Upon the details of the plan we do not deem it expedient to express any opinion, for we are not sufficiently in possession of the facts, and in touch with the people in their local habits and sentiments. But the spirit which prompts the movement and which the movement expresses is certainly one to be warmly approved and encouraged. For we remember — what the disciples of Jesus, whether in home or in foreign lands, ought never to permit themselves to forget — who it was that prayed that they might all be one. We remember how, deep down under all the jealousies and conflicts which have marked the centuries and hindered the progress of the truth, there has been a feeling of oneness in the hearts of believers, and a tendency to draw together, and to acknowledge and foster fellowship. If, catching the spirit and advancing in the line of the Lord's prayer for the oneness of his followers, and heeding the spontaneous impulses of their own renewed hearts, Christians in Japan have the grace and wisdom to do for themselves what Christians in America have not been able to do, in the name of all that is sweet and sacred and inspiring in Christian unity let them go forward. . . . Not in an overconfidence in the result, but with a hearty sympathy with the spirit which prompts the endeavor on the part of these native Christians in Japan to strike hands, and move forward step by step in the effort to subdue their land to the blessed faith of the Son of God, we watch and pray and rejoice.

The second point to which it seems important to call the attention of the Board is whether it is not possible for all the great missionary organizations of the Protestant faith throughout the world to unite in a concentrated effort to evangelize Japan within the briefest practicable time. As has been said in this report, and as is known to all intelligent Christians, now is the hour of marvelous opportunity for the winning of Japan to Christ. It may be doubted whether history furnishes any parallel, certainly there is none in these days of modern missionary activity, to the eager readiness of the millions of this empire to come under the power of the gospel. Why would it not be a wise strategy, and in the long run a commendable economy, and a source of new enthusiasm to the churches in all Christian lands, as well as a magnificent triumph for the kingdom of our Lord, for the leading missionary societies in America, and in Great Britain, and on the continent of Europe, to hold consultations through their proper officers, and to map out a programme of coöperation, and then to combine all energies of men and money for the next ten years in an effort to christianize Japan? Not less would need to be done for our other missionary fields. We would work on, proudly too, with a quickened impulse, and with increased resources in China, and India, and Turkey, and Africa, and elsewhere. But let the grand rally be upon Japan.

The Committee on Missions in Papal Lands, Rev. Michael Burnham, D.D., Chairman: —

Two matters of special significance to our work in Spain during the year are worthy of mention. The first is the free discussion in the Spanish papers of the insurrection in Ponape. The second is the obsequies in the German Protestant chapel in Madrid in honor of the Emperor William. The discussion of the insurrection in Ponape freely compared the spirit and zeal of our Protestant missionaries with the spirit and work of the friars, much to the discredit of the latter and the better understanding of the work of our missionaries. That funeral service in a humble Protestant chapel was attended by

some of the most notable men of Spain. Both these incidents have introduced favorably the Protestant name and the Protestant work to the notice of the people of Spain.

In Austria Mr. and Mrs. A. W. Clark have charge of the mission, with headquarters at Prague. In the three churches of the mission, with its one station and nineteen out-stations, are two hundred and twenty-two members, fifty-nine of whom were added last year on profession. This in itself is an index of the hold the gospel is beginning to have in Austria. There has been a steady progress during the year in results; there are larger congregations on the Sabbath, that in Prague chapel numbering, on an average, one hundred and fifty on the Sabbath; in other places an aggregate of five hundred and ninety. A spirit of inquiry is manifest wherever the truths of the gospel are brought in contact with the minds and hearts of the people. These are encouraging signs. Yet every point thus far gained has been gained in struggle against the bitterest and often most malicious opposition.

In Northern Mexico four churches and three schools are already organized. Only a beginning, it is true, in that land, but the year has been one of rich spiritual blessing, and the interest is continually spreading to new places. A genuine spirit of inquiry is awakened and there will be a steady and healthful progress in the work. The church at Chihuahua has received eleven members during the year and secured better accommodations. Mr. and Mrs. Crawford are alone in the State of Sonora, where there is manifestly an increasing demand for the distribution of Bibles, and new avenues to the hearts of the people are continually opening. Pray for them.

In Western Mexico there are two stations as centres, and six out-stations. In them are two churches, containing 101 members, with training school and common school and native agents, and we go over a similar story of steady encouragement. The great effort is not to decry Romanism, but to preach and teach the gospel and let that do its work. And it is doing it gradually but surely.

The Committee on Missions to the Pacific Islands reported in two sections through Rev. George F. Magoun, on Micronesia, and Rev. John W. Harding, on the Hawaiian Islands:—

In Micronesia the interference of the new Spanish authorities with missionary operations has clothed them with peculiar interest. The speedy surrender of Mr. Doane and his return to Ponape, largely due to our Minister to Spain and our navy, with the firm and steady course of Mr. Rand during Mr. Doane's enforced absence, has proved afresh the benign influence of missions in averting war. The sole cause of outbreaks seems to have been the oppression and folly of the first Spanish governor, and the better relations of his successor to our work promise happy results in the future for the thirty churches on the Caroline Islands. The loss of Mr. Logan's varied administrative ability is a heavy one to the Ruk and Mortlock districts.

On the Marshall Islands the German protectorate is reported as on the whole favorable, and our work has gone steadily forward. The need of better educated native helpers is very evident, and the four training schools and two boarding schools for girls which strive to supply this need are inadequate to the demand coming from new openings. A similar statement is made as to seven islands of the Marshall group, and others which the training school at Kusaie is unable to supply. Otherwise, on the Marshall Islands, all has gone well. A forward movement to Yap and the Pelews is imperative. On the Gilbert Islands there is less that is cheering.

In respect of the work on the Hawaiian Islands, your committee would express their regret that the way had not opened for carrying out the plans for additional and special work in behalf of the Hawaiian people which were outlined in the report of last year. It is stated that a committee has been appointed in Honolulu to make accurate inquiry into the needs and opportunities of the field, and to report the results of such investigation for the guidance of the Prudential Committee when the new work is inaugurated. Your committee earnestly hope that this additional and special work will be speedily prosecuted. There appears to be little doubt that the Hawaiian native Christians have now arrived at a critical period, and that in view of their natural lack of virile strength as pertaining both to physique and character, and their manifest tendency towards spiritual deterioration, they should be fortified and reinforced by fresh accessions of missionary aid. It may be that a mistake of judgment was made in leaving them prematurely, to so large an extent to take up and carry forward the Hawaiian evangelizing work for themselves. It may be that the second stage of missionary work in the careful nurture, and training of the native converts and churches was not sufficiently and efficiently attended to in respect of the details of a thoroughly Christian civilization: the customs, manners, and environments of the domestic and family life, provisions for their industrial training, the full occupation of their hands and brains in useful and self-supporting and thrifty employments to supplement their devotional and special religious services, and to transfigure and consolidate their practical and everyday life in the

line of growing into the stature of the fulness of the perfect man in Christ. It is for such reasons, which might be more concretely and fully illustrated by the evident facts in the case, that your committee advise the speedy assumption and vigorous prosecution of the new and special accessory work for the Hawaiians proposed in the report of last year, and in immediate and vital connection with it, the special work also for the christianizing of the Chinese and Japanese, who are now and hereafter to be very important and probably permanent factors in the future civilization of the islands.





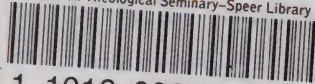
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